GIFT
JAN 1934

The ARYAN PATH

Vol. IV. DECEMBER 1933 No. 12.

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51, ESPLANADE ROAD, - - BOMBAY, INDIA

THE ARYAN PATH

51, Esplanade Road, Bombay, India.

CONTRIBUTIONS :—Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margin, and copies should be in all cases retained by the writers, as no manuscripts are returned.

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SUBSCRIPTIONS :—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than six months, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH. Price : In India, single copy Re. 1 ; per annum Rs. 10. In Europe, single copy 2s.; per annum £1 or equivalent. In America single copy 50 cents ; per annum $ 5; post free.

PUBLISHERS :—Theosophy Co. (India), Ltd.

BEQUESTS AND DONATIONS :—Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to Theosophy Co. (India), Ltd., 51, Esplanade Road, Bombay, which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are :—

(*a*) To form a nucleus of universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(*b*) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study ; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Verily if there were no speech, neither right nor wrong would be known, neither true nor false, neither good nor bad, neither pleasant nor unpleasant.

—*Chhandogya Upanishad*, VII. 2, 1.

THE ARYAN PATH

VOL. IV DECEMBER 1933 No. 12

THE MOTE AND THE BEAM

We have already entered our protest against the Nazi regime in Germany. Through it dangers to peace are gathering strength as described in a Letter from London appearing elsewhere. Bearing in mind that the THE ARYAN PATH has nought to do with the political situation, let the reader remember that it has on the other hand everything to do with its moral aspect. Not only are the Jews persecuted, not only are writers like Feuchtwanger, Ludwig, Mann, Remarque, Toller, Werfel, paying the penalty of their anti-Nazi views and convictions, but a cruel dictatorship in the name of culture is enslaving men and especially women in Germany.

The effect of the legislation, coming into force, on the mind and the morals of the people, is bound to be disastrous. But in condemning the forces of tyranny and the doings of the Nazis in Germany it is often overlooked that similar evils flourish in other countries. What is precipitating in Germany is but a legalized and systematised form of racial arrogance and exclusiveness which has existed in many countries. In weak and narrow minds communal pride, caste-tyranny and racial arrogance fructify. Which nation is free from the sin ?

" Withal man sees it not, will not perceive it, nor will he heed the word of wisdom for he knows it not," yet the beginning of the remedy lies within the reach of everyone. It is by way of the constant thought of loving-kindness alike towards our friends and those who are nominally our enemies. In the article immediately following this, Mr. J. D.

Beresford studies the whole subject in the light of some fundamental principles, and to this we invite our reader's attention.

Let us examine the exceedingly critical topic of the attitude towards Germany at the present time. English, French and other continental journals are making great play just now with their reports of the horrors and brutalities practised under the Hitler régime, such brutalities, to quote a recent instance, as that of the young girl who was exposed and ill-treated at Nuremberg, because,—as alleged on the placard she was compelled to wear,—she had offered herself to a Jew. The result of this publicity is to arouse a sense of anger against the culprit, followed inevitably by that pitiful human expression, the desire to administer punishment. We are so ready to play the rôles of judge, gaoler and executioner, all of which minister to our sense of power. We never seem to realise that the practice of cruelty is the same sin whether it be the act of the avenger or of the original culprit.

Now we would not seek to condone the Nazi method, which like every form of tyranny represents an evil form of Government and one that must finally defeat its own ends,—since tyranny connotes the exercise of forcible interference with individual speech, action and opinion; and no man is ever the better for, or in any way converted by, punishment unless he be truly convinced that he has deserved it. But if we are to understand the phenomenon of Hitlerism, we must seek its causes with an earnest mind, free from prejudice or any preconceived wish to condemn. The common attitude is that indicated by the opening paragraphs of this article, the desire to treat the symptoms in the belief that their forcible suppression must necessarily cure the disease,—as we did in 1919, with the results that now confront us.

Let us begin by regarding Germany for a moment as if that spirit which is most prominent at the present time represented a single human entity. Now the Germany of 1914 had a tendency, it is an exceedingly common one, to megalomania, to the illusion that she had a magnificent destiny. There were ample grounds for such a belief. Industry, concentration and thoroughness in all she undertook had brought great commercial and political success. She had a sincere belief in her own "Kultur," and looking about her she did not doubt that the imposition of her ideals upon her neighbours would ultimately raise them in the scale of civilisation. Indeed it is permissible to argue that if, say, France, Belgium and England had been willing to submit to German rule, the Europe of to-day would have been far happier than it actually is.

Now Germany's belief in herself was not destroyed by the miseries of the War nor by the humiliations that followed, but it

was most tortuously warped. If you severely punish a man for something which he, personally, believes to be a virtue, when he is released he will persist in his old opinions, but his subsequent endeavour to give effect to them will have a new element of resentment and anger which will react upon his ideals. And Germany to-day is seeking to revive the spirit that animated her twenty years ago by methods whose increased ruthlessness is due to the fact that she is still in bonds. The Nazi storm-troops represent the spirit of the aggressive young Germany, unpurged by suffering, intent upon reviving an ideal, from which the finer elements have been eliminated by the struggles of the older generation. But no war—for all wars are ultimately an expression of the will to punishment,—would convince Germany of error; and the adverse criticism that veils a threat will stiffen her pride and increase her anger and resentment.

Moreover her chief fault is, as we should naturally expect it to be, the fault of her enemies also. National pride, egotism, self-seeking, however various their expression, are the dominating motives in every country of Europe. When the World-Economic Conference met last summer in London, its efforts produced no result, simply because the delegates, although they may have visualised a common purpose, dared make no personal sacrifice to obtain world-security. America was the most flagrant offender in this respect, but if the outstanding monetary difficulty with regard to the gold-standard could have been settled, no enduring benefit to the world at large would have been effected by the Conference. The Congress as a whole met to cure symptoms not the generative disease; and each country, when it came to matters of detail, was primarily concerned to protect its own interests. There was never from the beginning any evidence that the Representatives at the Conference were prepared to regard themselves as "members of one body," with a common purpose which could be served only by an earnest desire to free that world-body from its evil humours.

Therefore before we condemn Germany, we must be prepared to put our own houses in order, to ask ourselves whether we, also, do not suffer from a national selfishness which in similar circumstances might be intensified till it appeared as a form of madness? And let us go still further than that and ask whether, if such a thing were conceivable, any nation that found itself, after a candid examination, to be without fault would even then be in a position to judge and condemn another? It is certain that unless this stainless nation happened to be our own, we should be exceedingly loath to entrust it with the functions of an arbitrary judge.

Yet, although these statements may be acceptable to those

readers of THE ARYAN PATH who are able to realise the full implications of all that is meant by such a phrase as the Brotherhood of Man, they would be scorned by the politicians of any country in the world. To make a particular application, let us consider for a moment the use and intention of a phrase, once prominent as a slogan, and one that may very probably be revived in the course of the next year or two. This phrase is "The Mad Dog of Europe".

The intention is admirably clear or it would never have been accepted as a rallying call to the people. The plain intimation is that when a dog goes mad, there is no time to consider side-issues of any sort or kind, the thing is a public danger and must be killed at the earliest posssible moment. But, like all such metaphors, it ignores every analogy except the obvious one.

In the first place it arrogates to the user the right of judgment. The madness in question appears so to us, it may be, solely because we are setting up a different standard of conduct as our criterion of sanity. To the German Nation of 1914, England's entry into the war appeared, also, as an act of madness? The description "a mad Englishman" is still current as an expression of European opinion on British mentality. Who, then, in International politics is to be trusted as a safe diagnostician of a nation's madness? It is obvious, in short, that the analogy is not a true one.

In the second place, must we not ask ourselves at the present time whether we may not have any responsibility for the state of mind which if aggravated may presently appear to us as madness? A bull, for example, may go mad when it is confined, and the confinement of Germany has been the prevailing policy of England and France since 1919. Yet those politicians of whom we spoke just now, would never dream of accepting any responsibility should the confined animal burst free and seek revenge on its gaolers. Once again the rallying call would go forth and we should be told that we have no time to consider who set fire to the house when our lives and property are in danger. Thus it is that the politicians and economists of Europe and America, concerned only with that shifting pattern which displays the immediate effects of their policies, plot their moves and counter-moves in the game that shall bring victory to one player at the expense of another. Incidentally that expense may include the suffering and desolation of many millions of people; but the cost is never counted until the end has been achieved.

Let us return, however, to this question of the world-sickness so many physicians are attempting to doctor, and try to understand something of the essential disease that is responsible for the symptoms. Politically and economically one primary cause of our

illness is the generally accepted principle of retaliation which rules world politics. Retaliation appears to be our single method of governing Europe. When Ireland throws off her last allegiance to England, we retaliate by over-taxing her imports. When Russia tries British subjects, we cancel our trade-agreement with her. Nations perpetually increase the heights of their Tariff "walls" one against the other. Bankrupted by the burden of armaments we increase it to have at hand the means of retaliation should occasion arise. Every nation is vain-gloriously certain of its own right to do this, that or other, and is prepared to uphold it by retaliating against, and thus punishing, those who challenge that right on any grounds whatsoever. Nations here and there in Europe may band themselves together to increase their potentiality for retaliation, but of any real amity between them, any indication of a truly informing spirit of generosity and loving-kindness, there is not a sign.

And it is the lack of those virtues that is the cause of our sickness. Jealousy, resentment and anger will poison the blood of an individual and are not less powerful influences in poisoning the mind of a nation. At the moment the interest of Europe is focussed on Germany, and Hitler's persecution of the Jews is providing, as the invasion of Belgium provided nineteen years ago, a cause for stirring up indignation. The Press, necessarily the voice of vested interests, does not neglect its opportunities. The Scandal has been documented, and should the opportunity occur the evils of the Nazi régime will be proclaimed as a sin against civilisation. We shall be told, and the overwhelming majority of newspaper readers will believe, that the mad dog is loose again, and that there can be neither security nor peace for the world until it is destroyed.

But there is no one with the authority or the far-reaching voice to point out to us that we are all suffering from the same disease, that these germs of jealousy, resentment, anger and self-seeking in our blood may at any moment quicken to a fever which will lead to those abuses of War by the side of which the abuses of Hitlerism will sink into insignificance. Is there, indeed, a nation in Europe which is so guiltless in intention that it can respond to the invitation "Let him that is without sin cast the first stone"? For the truth inherent in every important religion, and never put into practice by those who guide the destinies of nations, is that ultimately it will be the meek and not the self-seekers who shall inherit the earth. And so long as our rulers continue to practise their perpetual policy of aggression and retaliation, the peoples of the whole world must continue to suffer in the flesh and in the spirit.

J. D. BERESFORD

PIGMENT AND PROGRESS

[C. E. Russell, LL. D., journalist and author, was a member of the special Diplomatic Mission sent by the United States to Russia in 1917, and a member of the President's Industrial Commission in 1919. He is well known as a courageous champion of unpopular causes and is a friend of the coloured people.—EDS.]

I remember that when I was a boy my father had in his library a huge illustrated tome entitled "*Uncivilized Races, or Natural History of Man*," in which the author attempted to stratify mankind into high, lower, low and lowest. In the course of this genial task he came upon the native bushmen or aborigines of Australia, whom he classed, not really knowing anything about them, as among the lowest. So then, here is a good chance to test out the stratification theory and see how it actually works.

The first time I went to Australia I carried with me the full impression of the "Uncivilized Races" man and looked to find specimens of humanity so low that I, being Nordic, might reasonably, upon viewing them, refresh and renew a sense of superiority that other travel had left but frayed and frazzled.

I found a people with extremely dark skins, black hair, black piercing eyes, and ways of life different from my own, but when I came to the theory of superiority I had great difficulty to apply it and make it come out satisfactorily. It was true enough that I knew things the bushmen did not know. I knew the difference betwen the gerund and the supine. I could conjugate the verb *dico*, I remembered that nouns of the fourth declension take the genitive in *us*, I knew the precious truth about the square of the hypotenuse of a right-angled triangle, all of which the bushman knew not at all. But on the other hand he knew many things of which I was as totally ignorant as he of Latin. He could stand and look over a field and discern upon it the tracks of a wild animal when for all my straining of eyeballs I could see no such matter. He could look at the bark of a tree and amid a million claw-scratches read whether the animal that lived in that tree was at home or abroad. He could take the leaf of a tree, fold it and blow upon it and discourse excellent music. He could manage the weet-weet and the nulla-nulla, and all my efforts, although an old base-ball player, merely covered me with ridicule and mortification. And finally I was forced to admit that of all the inhabitants of the earth he, alone, this poor benighted heathen, had been witty enough to invent an ammunition that would return to its user. How about that, blue eyes and white skin, proud of the rifle and all the rest? You with all your superiority have never paralleled that achievement.

Days I spent in trying to solve

its mystery. Under careful tutelage I arrived at a state of proficiency in which I could throw the boomerang and make it come back after a fashion, but never like my instructor. He stood and threw and picked up the weapon from between his feet, and all as if he had it under some spell or enchantment.

Suppose then I was moved to scorn him because he knew not of the genitive of the fourth declension or the delectable truth about the hypotenuse. Instantly he could retort upon me with equal scorn because I knew not the weet-weet, the nulla-nulla or the boomerang. And there was no possible escape from the fact that one scorning would be exactly as well based and as reasonable as the other.

Because, as to the things I knew and he knew not, and as to the things he knew and I knew not, one observation was clear and certain. I had learned about the genitive and the hypotenuse only to meet the demands of my economic environment. I had not learned them because of my innate superiority but because by learning them I could the better obtain my livelihood in the world wherein I must dwell. But my bushman friend for exactly the same reason had learned facility with the weet-weet, the nulla-nulla and the boomerang. Each was driven by economic needs to seek the equipment best suited for the struggle he must make to live. The equipment of one would have been useless in the environment of the other; the equipment of one was exactly as necessary and honourable as the equipment of the other. Where, then, was superiority?

And if I sought refuge in some other notion that because my grandfather had known about the gerund and the hypotenuse, and the Bushman's grandfather had been blessed with no such riches, I had inherited a greater capability, behold how foolish that became! For there in the bush stood a school with an Oxford honours man at its head and three or four hundred children of black Bushmen for pupils, and this Oxford honours man testified that the average mentality, receptivity and capability of these black-skinned descendants of boomerang throwers were at least as good as the average mentality, receptivity and capability of a similar number of children of the same age in his own country. And all the tests we made and all our investigations confirmed this statement.

Exactly the same thing I have seen in the South Sea islands, among Papuans as much as among Polynesians.

But if there is no essential difference in capability or potentiality, if pigment is not really fatal to intelligence or worth, if development takes the lines of economic need and has nothing to do with straight hair or kinky, if brains are not geographically distributed and you cannot ascertain a man's character by

finding the latitude and longitude of his birth-place, what is there left as a foundation for racial vauntings ?

Achievements, says Nordic. Yes ? What achievements ? We will take those of the people that boast most in this respect. Being Nordic myself, I can speak on the subject with candour and no offence. What are these achievements of which we are so proud as conferring title clear to the first place in the sun ? Well, looking judicially at the record, I should say they consisted chiefly in some form of ruffianism. In the ruthless grabbing and holding of other people's lands we have surpassed all competitors. Admitting this in itself to be of the order of merit, it is not the least demonstration of an innate superiority. When we pretend that it is we are merely showing an egotism as gross as ignorant. The ground upon which I sit while writing this piece, for instance, was wrested from its possessors by certain bandit ancestors of mine that happened to have the bigger weapons and the harder consciences. But their equipment in these regards was no reward of a peculiar deserving. Economic conditions and a terrible climate in their own land merely drove them forth to practise burglary in more favoured regions.

The history of my country affords the most cogent illustration of the fallacy of the whole racial theory. When human slavery existed here it was ardently defended (by those that made profits from it) on the ground that the slaves, being people of dark complexions, were necessarily inferior. Some argued earnestly to show that Negroes had no souls, and all held that they were so little above the level of brutes that they were to be viewed in the same light as horses and mules, for beyond question God had so created them that they might be the servitors of the superior white man. Clergymen proved this from the Scriptures, eloquently preached it in their pulpits, set it forth in innumerable books. Then to make sure that it was true and should remain true the slave owners passed laws that made the teaching of Negroes a crime. Readers in these days burst into laughter when they encounter this historic and sardonic jest, but it is in truth no more comical than the rest of the doctrine of superiority. In this instance, the fallacy was exhibited to the world in a way that should be memorable. The slaves were freed by a costly and terrible war, no other means appearing. In the seventy years that have since elapsed, the Americans of what is called African descent, although handicapped by a stupid and bestial hatred, and confronted with every conceivable obstacle, have made greater progress than has ever been recorded of any other people in a similar length of time. I mean progress in all the ways of civilization, in education, in all cultural relations, in material

well-being, in the owning of property, in the manifestation of character and worth. In seventy years they have utterly shattered and shredded the whole theory of inferior and backward races by making this marvellous record. With only one-fifth, or thereabouts, of the opportunity that should have been given to them they have done this, and in the light of this achievement, Nordic glory seems dim and the phrase "Inferior Peoples" something to be banished from human speech.

There are no inferior peoples, there are no superior peoples. There are only people.

CHARLES EDWARD RUSSELL

THE THEATRE AS TEACHER

Most popular plays owe their success to their appeal to senses and desires. Those with thought behind them too often pose a problem and leave it unanswered; they purge men's hearts with pity, but do not strengthen them with wisdom. Occasionally, however is found a play such as "The Distaff Side" by John Van Druten, produced in London, September, 1933. Here is the portrait,—beautifully played by Sybil Thorndike—of a woman who has realized that in the giving up of personal claims lies the true fulfilment of life. The others profess to pity her for living only in and for those around her, without any "life of her own". Yet when troubles come, one after the other instinctively turns to lean on her strength, to beg alms of her wisdom. And, without any condemnation, any display of advice, she brings them to find the solution for themselves.

The serene dignity of her self-forgetfulness, her courage and her loving sympathy that is free from all emotionalism, shine out against the selfish ways of the bothersome old grandmamma,—a drastic example of the effects of "living one's own life" —against the grumbling, the irresponsibility and uncertainty of the other characters. Yet they are all credible living people, whom one may meet any day.

The purpose of the mystery dramas was to teach the nature of man, "with accompanying demonstrations," to those who could understand. The modern stage will have far to go before it can stand any comparison, but meanwhile such plays as this are a step forward. For they make manifest, by means of living example, the abstract ideas of unselfishness, impersonality, and all the others that are so difficult to grasp as abstractions. It is easier to feel the practical inspiration of the embodied ideal than to strain after the immaterial idea. Here may lie one line of right development of the theatre as teacher, since we know that example is of greater worth than exhortation.

W. E. W.

THIRUVALLUVAR

[**R. K. Narayan Swami** writes of the sage Thiruvalluvar, the creator of the famous Tamil classic the *Sacred Kural*.—EDS.]

Most of the facts concerning Thiruvalluvar's life are vague where they are not controversial, and tradition is our main source of information. He was born in Madura, lived in Mylapore, Madras, and was a weaver by profession. He belonged to the Valluva caste, a caste whose profession in the ancient days was to announce the commands of kings by the beating of drums tied to the backs of elephants. Thiruvalluvar's period is fixed by a series of chronological events. He had a friend, a rich merchant of the name of Elela Singan, the sixth descendant of a Chola prince who, as recorded in Mahavamsa, attacked Ceylon with a large army at the very end of the 30th century of the Kali Era. Reckoning 25 years for a generation this would give us the 32nd century of the same era (first century A.D.) as Elela Singan's date. And synchronizing with this is the fact that *Kural* was first presented before the great Tamil Sanga of Madura in the reign of the Pandya king, Uggeraperuvaludhi (*circa* 125 A.D.).

Thiruvalluvar on the death of his wife Vasuki renounced the world and became a sannyasin. Tradition has many tales of Vasuki's perfections as a wife. Thiruvalluvar once asked her to cook for him a handful of nails and other iron pieces. She did as she was told, without the slightest hesitation or surprise. At another time, when he was at his morning meal of cold rice and she was drawing water from a well, he suddenly called out to her and complained to her that the rice was hot. She immediately ran to his side, leaving the water-pot half drawn over the well, and fanned the rice. It is said that steam rose from the rice, and that the water-pot stood in mid-air just as she had left it! Once he demanded a lamp in broad daylight to look for something, and his wife lit a lamp and brought it. These tales have a touch of fancy and exaggeration; nevertheless, their significance is that in Vasuki he had a wife who conformed to the ideals of wifehood he sets forth in *Kural*, and as a result his home life was one of great felicity and happiness, the importance of which he so much emphasizes in his chapter on Home Life.

Though this is all that we are in a position to know about Thiruvalluvar's life, his great work, *Kural*, is available to us just as he wrote it (clarified and arranged some twelve centuries later by his ablest of commentators, Parimelalakar) and offers us an approach to something more valuable than biographical details —the personality of a great man.

It is a tribute to the universality

of the spirit of *Kural* that at various times different religions and sects, Jainism, Buddhism, Vaishnavaism, and Saivaism, have claimed the author as their own. And one or two Christian scholars who have studied and translated *Kural* find in it the echo of the Sermon on the Mount. It is difficult to determine any one religion that Thiruvalluvar specially favoured. In *Kural* there are echoes of the finest principles of various religions. We can only conclude that the book is a synthesis and that when he wrote it Thiruvalluvar's mind and vision had out-grown geographical and racial boundaries.

Kural is an immense work in 1330 couplets, touching all phases of human existence. It is conceived on a vast plan. The four great "Objectives of Life" are *Aram*, *Porul*, *Inbam*, and *Veedu*, corresponding respectively to the *Dharma*, *Artha*, *Kama*, and *Moksha*, of Sanskrit. Thiruvalluvar has divided his book into three parts devoting one part for each of the first three. He says nothing about *Veedu* or *Moksha* since we know nothing definite about it, and since it is but the result of perfection in the first three.

The plan of the book reflects Truth in all its aspects and proportions. And the division into chapters and sections is based on a perfect logical sequence.

God is the First Cause. Hence his must be the first place in everything. The first section of the introductory chapter is on God. The book opens with the couplet :—

"A" is the starting-point of the world of sound :
Even so is the Ancient One Supreme the starting-point of all that exists.*

God created the world, but, for its well-being, rain is indispensable. The second section is in praise of rain. The third section is on the glory and greatness of those who have renounced the world. Rain makes life, the bare physical life, possible on this earth. But it is only the great seer who has no attachments that can make life fruitful by explaining to mankind *Aram*, *Porul*, etc.

Aram or *Dharma* is divided into *Illaram*, and *Thuravaram*, the former the qualities and duties of a man of the world, and the latter those of an ascetic. *Illaram* deals with the typical family man, who, having chosen a dutiful, loving wife, leads a life of service and goodness practising steadfastly high principles like Charity, honouring learned people and ascetics, and so on. Thiruvalluvar realizes the scope for the perfectibility of self in a well-ordered social existence with the family as the unit. *Thuravaram* deals with the ideals of one who realizes the impermanence of this life, and that birth only multiplies birth and misery, and that the greatest bliss is not being born, but this can be attained only by severing all attachment.

The central idea in all Thiruvalluvar's teachings is that there

* The stanzas marked with asterisks are V. V. S. Aiyar's translation.

is both Good and Evil, and that good always results in good, and evil brings a succession of evils. "Since evil begets evil, evil must be feared more than fire." Evil must be eschewed in thought, word, and deed. Since the slightest evil in thought results in evil in action, it is the purity of thought that must be striven for. The three basic evils that can take root in the mind are, Envy, Covetousness, and Anger. It is not enough if the mind alone is kept clean. Purity of word is insisted on. Thiruvalluvar analyses evil in word as: useless words, damaging words, words that hurt, and words that are untrue. Words that are of no avail to *Aram, Porul*, *Inbam*, or *Veedu*, are useless words. And he calls those who indulge in such words, the chaff among mankind. As regards back-biting, it is better to die than to talk ill of another behind his back. Words that hurt must not be uttered; the avoidance of them is the easiest of virtues to practise: for the performance of charity one needs money or other possessions, but to utter kind words one need have nothing. And the last category of words that are evil, the untrue words—Thiruvalluvar holds that no word is true or untrue by itself, but must be judged by its results; a word is good if its result is good. Evil deeds are: causing pain to another being, killing, etc. The creatures of this world are born and live according to the Supreme Will of God, and any kind of killing is a sin. Mostly, killing is for food. Thiruvalluvar shudders at the thought that any one should take the flesh of another being to nourish his own flesh. If the reign of love and kindness is to be established in this world, non-killing must become universal.

If Evil decreases, Good will grow and develop. If Virtue is to flourish, Love must be fostered. Love is something indefinably innate. Those who have love will live for others:

Those who love not live only for themselves;
As to those that love, they will give their very bones for helping others.*

Those who have love utter sweet words, and their greatest suffering is seeing others suffer; they possess humility, honour, balance, and forbearance. Even when they are harmed they will not do harm in return. Bearing patiently the evil that others do is good, but to forget it completely is better, and better still is returning good for evil. Just as love is indispensable to foster *Dharma*, to root out evil it is no less indispensable.

Thuravaram or asceticism is discussed in two divisions: (1) *Vrudham* and (2) *Gnanam*.

Vrudham is the process of cleansing our inner being and preparing for the dawn of *Gnanam* or Divine Wisdom. The subjects under *Vrudham* are:—

(1) *Arul*. *Arul* has no exact equivalent in English. It may be translated as some quality which is a combination of love, kindness, and mercy.

"This world is lost to those who have no *porul* (wealth)

The next is lost to those who have no *arul*."

(2) Abstinence from meat.

(3) *Tavam*: Hardening and disciplining the body by rigour so that the mind may be the master of the senses.

(4) The sinfulness of the weak one who allows himself to be overcome by sensual desires even after renouncing the world:

"One who sins with the cloak of ascetic on
Is like a hunter trapping birds from behind bushes."

Other subjects are, non-covetousness, truth in speech, curbing and killing anger, guarding against causing harm to another being, and non-killing.

When all this is done the inner being is cleansed and *Gnanam* dawns on the mind spontaneously. In the next four sections Thiruvalluvar explains *Gnanam*: Realizing the Impermanence of Things, Renunciation, Realization of Truth ("To separate the true from the false in everything, whatever its nature may be, is the part of a wise understanding" *), and Non-Desire.

The second part of the book on *Porul* or *Artha* starts with the king. Just as God is at the head of *Aram*, the king is at the head of *Porul* or wealth. Thiruvalluvar sets forth in detail the mental equipment of a king, the virtues he must practise and vices he must avoid. A king who practises virtues without swerving even by a hair's-breadth may be likened to God himself. He must be of a strong mind, full of wisdom and enthusiasm. He must be easily accessible to all who wish to see him. He must be kind in speech, and rule without pomp, meanness, or conceit. He must gather around him good company. Like the rain dropping from the sky, which is colourless but takes colour of the land it falls upon, a king's intellectual and spiritual quality will be according to the worth of those that surround him.

Acquiring wealth and waging war are the lawful occupations of a king. But there are two kinds of war, the just and the unjust. A good king must always avoid the latter.

Even with all safeguards and equipment the king cannot earn victory if he is a tyrant. A king who identifies himself with his subjects will succeed in anything that he undertakes.

It is not the lance that bringeth victory unto the Prince: it is rather his sceptre, and that provided it is straight and leaneth not to either side.*

For a king to rule successfully wealth is indispensable. Custom duties, buried treasure, escheat, spoils of war, and subsidies, must go to the king.

The king must select a minister after careful deliberation. Ability to talk well is an important quality in a minister. He must be able to talk with a thorough understanding of the assembly he is addressing. He must have had a sound training in logic. A minister must not nod his head to everything that the king says. He must advise the king in such a way as to do good both to his master and to the people. He must study the king's moods and express clearly his own thoughts, and even if a deaf ear be turned to the advice, he must, with his

powers of argument, be able eventually to persuade. When the king is doing a good act, the minister must encourage him and when he turns to the path of evil, the minister must be able to prevent him from following it. In short, the minister must act as the custodian of the king's *dharma*.

The clerk who knows the auspicious and the inauspicious hours and days and advises the king before he undertakes any important work, the commander-in-chief, the ambassador (only a person of high birth, possessing wisdom, judgment, and shrewdness, must be chosen for this), and the chief Intelligence officer, are all important officers. Thiruvalluvar calls the Intelligence officer the eye of the king. He must be able to keep the king well-informed of all that is happening in his own and other countries. Thiruvalluvar enjoins upon the king the caution that any reward or remuneration given to the Intelligence officer must be done in secret.

Thiruvalluvar next explains what a country should be. For the people to live in safety the country must have the four fortifications of water, land, mountain, and forest. The people must possess the qualities of high birth, honesty, truthfulness, charity, and kindness.

Love to all, sensitiveness to shame, complaisance, indulgence to the faults of others, and truthfulness, these Five are the pillars that support the edifice of a noble character.*

People must have wisdom and endeavour. Though the endeavours that men can make are several, Thiruvalluvar places agriculture above all the rest.

They alone live who live by tilling the ground: all others but follow in their train and eat only the bread of dependence.*

Thiruvalluvar has the capacity to see life as a whole. It is especially in the second part of the book, *Porul*, that he shows it by his keen examination and analysis of even the most minute branches of our life. His words are for the king as well as for the lowliest of us. To him every one is an integral part of the social existence. Every one has his place in the general scheme, and every place offers infinite scope for perfection and growth. The perfection of the whole depends on the perfection of the parts, and it is into the nature and needs of these parts that he goes with a wonderful thoroughness, analysis, and comprehensiveness. In a couplet he defines *nadu* or country—

A *nadu* is one where peasants, the wealthy, and the great, live together.

In every walk of life Thiruvalluvar sees the possibility of an ideal existence whether it is the king, or the peasant, or the ascetic, he is thinking about. *Kural* preaches an idealism that is intensely practical, and one that is both a means of attaining happiness in this world and a preparation for the next.

R. K. Narayan Swami

THE ORIGIN AND GENESIS OF SPEECH FROM THE POINT OF VIEW OF ROMAN RELIGIOUS BELIEF

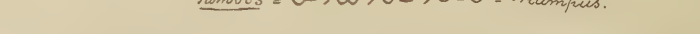
[**Professor Thomas FitzHugh** has headed the School of Latin of the University of Virginia at Charlottesville, U. S. A., since 1899. His researches in classical philology have taken him to Rome and Pompeii, Greece and the Orient. He is the author of numerous books, including *The Philosophy of the Humanities*, *Indoeuropean Rhythm*, and *Triumpus: The Indoeuropean or Pyrrhic Stress Accent in Antiquity: Its Rhythm, Meter, and Musical Tone.*

In connection with the Spear cryptograph presented in this article, a Hindu correspondence is of interest. The symbol of Mars was the Stayed Spear-Point (*Statum Verber*): one title of *Karttikeya*, the personification of the power of the Logos and the Hindu God of War, is *Saktidhara*, the "Spear-Holder." The Hindu counterpart of the Logos is Śabda-Brahman. The Words of Power are many in the Sanskrit tongue, called from the olden days, "language of the gods"; Mantras are well known in Hindu religious literature, and the Primary Sacred Word is AUM, which is said to represent the Nameless Name or the Ineffable Name.

"Kwan-Yin, or the '*Divine Voice*'...is a synonym of the *Verbum* or the Word: 'Speech,' as the expression of thought. Thus may be traced the connection with, and even the origin of the Hebrew *Bath-Kol*, the 'daughter of the Divine Voice,' or *Verbum*, or the male and female Logos, the 'Heavenly Man' or Adam Kadmon, who is at the same time Sephira. The latter was surely anticipated by the Hindu Vâch, the goddess of Speech, or of the Word. For Vâch—the daughter and the female portion, as is stated, of Brahmâ, one 'generated by the gods'—is, in company with Kwan-Yin, with Isis (also the *daughter*, wife and *sister* of Osiris) and other goddesses, the female *Logos*, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech.....Vach and Kwan-Yin are both the magic potency of Occult sound in Nature and Ether—which 'Voice' calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements."—*The Secret Doctrine*, Vol. I, p. 137]

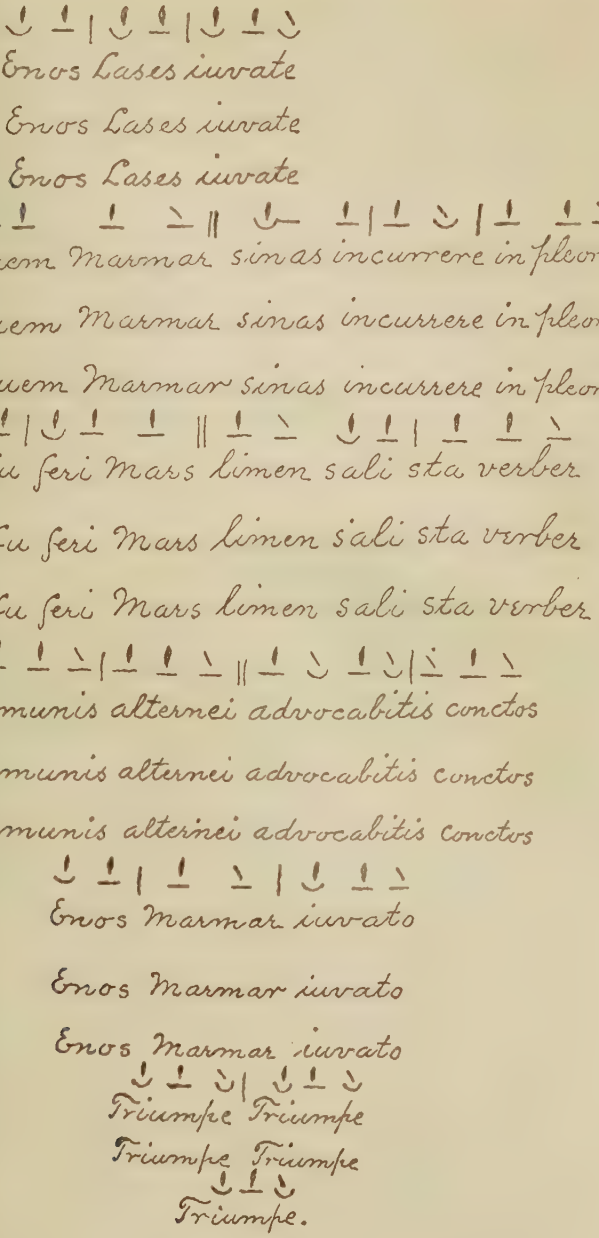
Semitic belief deifies the breath of life, Aryan the breath of speech, or the voice of stress in Aryan utterance. It was called the count stress, or *Iambos*, and was early recognized as the creative breath of Aryan speech: *Ia. mia é phoné é bia* 'the One Breath, the Count Stress' (Suidas); *hé gar koiné ton anthropon phoné Ia kaleit .i* 'the common breath of men is called Ia, or One-count' (Etymologus Magnus). Its sacred character appears in the ancient use of its etymon *omphé* as 'voice divine' and especially in the cult-words it has given rise to: *Thriambos* 'Three in One voice,' Tripudium 'Three in One stress,' *Dithyrambos* 'Double-Three in One voice,' and our Christian Trinity 'Three in One and One in Three,'—which was thus philological before it became theological and is Aryan in origin and not Semitic; Triumpus, like Tripudium, is the Latin form of our Aryan 'voice divine,' or sacred voice of stress, the Indoeuropean accent, glorious rhythmical, metrical, and musical breath of Aryan speech.

Thus it is our ancestral Aryan pyrrhic or tripudic accent that is glorified in sacred dance and song, in Hellenic *Pyrrhiché* and *Thriambos*, in Italic Tripudium and Triumpus, and its dynamic movement is everywhere 'One and the Same'.



We can therefore no longer be content with the derivation *iapto* > *iambos* and *reo* > *rhythmos*, but must prefer *Ia-omphé* 'One-Voice Divine' > Iambos, *Thriambos*, *Dithyrambos*, and *Tri-omphé* > Triumpus, and must therefore derive our concepts of number and rhythm from *Thriambos* > by metathesis and reduction, *arithmos* and duthriambos > by metathesis and reduction, dithyrambos > by further metathesis and reduction, *rhythmos* respectively. Thus we get behind the scene of Aristotle's philology, the indefeasible foundation of all Indoeuropean philology: his *phoné* is the old *omphê* or stress sound, his *arithmos* is the old *thriambos* or creative voice of stress, and his *rhythmos* is the old *dithyrambos* or double accent: the old concepts of religion are become in him the new concepts of science. Hence in Aristotle the *arithmos* or creative voice of stress is all in all, the old *Iambos*-Triumpus or Aryan accent, and rhythm is its double count, metre its measure or duration, and *prosodia*-accentus its tone; and the syllable itself is its creature, the mere compass of its phonetic grasp (*syllabé*), and not the otiose and utterly falsifying convention of *metrikoi egoun grammatikoi*, which was born of an unrighteous hate of the ancestral voice, and has stultified philology ever since.

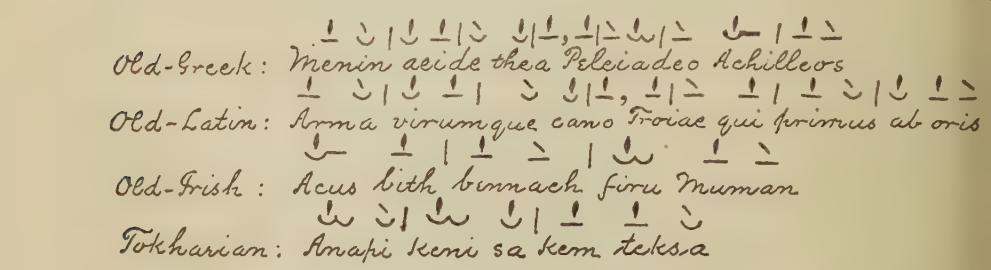
Thus our summary inquiry into the origin and genesis of speech from the point of view of Roman religious belief reveals the primordial Aryan apotheosis of accent as the creative breath of speech in God and man, the Gospel of Indoeuropean linguistics and philology, the secret of St. John's 'In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God,' and of the sacred Trinity or Triumph of Christ, the nameless *Ia* of Europe and *Aum* of India,—the mystery of stress: *Liber de Accentibus*, Keil III.519.22, Ad accentum qui in dictionibus necessarius est transeamus cuius mysterium, praebente deo vitam, latius tractemus: 'We have to come to the accent that is the basis of speech, and we must discuss its *sacred significance* more at large, if God vouchsafes us life'. The Aryan sacred voice of Stress is the key to the cryptograph of the Spear, the earliest Roman sacred dance, song, and prayer in one, the Carmen Fratrum Arvalium, or Chant of the Field Brethren: Omnes foris exierunt; ibi sacerdotes clusi succincti libellis acceptis carmen descindentes tripodaverunt in verba haec—


Enos Lases iuvate
Enos Lases iuvate
Enos Lases iuvate
Neve luem ruem Marmar sinas incurrere in plenos
Neve luem ruem Marmar sinas incurrere in plenos
Neve luem ruem Marmar sinas incurrere in plenos
Satur fu feri Mars limen sali sta verber
Satur fu feri Mars limen sali sta verber
Satur fu feri Mars limen sali sta verber
Semunis alternei advocabitis conctos
Semunis alternei advocabitis conctos
Semunis alternei advocabitis conctos
Enos Marmar iuvato
Enos Marmar iuvato
Enos Marmar iuvato
Triumpe Triumpe
Triumpe Triumpe
Triumpe.

The Aryan sacred voice of stress in the Sign of the Spear! "All attendants withdrew; then the priesthood shut in and girt up received the scrolls and chanting down the page danced to the rhythm of these words:—'Help us, ye Lares (thrice). Let not blight and ruin, dear Mars, rush upon the people (thrice). Have thy fill, strike, O Mars, leap over the border, plant the spear (thrice). The Semones all ye shall call in turn to our aid (thrice). Thou shalt help us, dear Mars (thrice). O Rhythmic Voice, O Rhythmic Voice (twice). O Rhythmic Voice of Stress (once).' "

The strange lesson of this our earliest Aryan monument of religion and science is nothing less than the cult of the stress breath of Aryan speech as the Rhythmical Voice Divine or Trinity of Stress,—of the Indo-european pyrrhic or tripudic rhythmical accent as a numen of worship, of prayer and praise, in the earliest tradition of our ethnic stock, of rhythmical stress as the generic creative breath of God and man. I have exploited the tremendous significance of this revelation for Aryan linguistics and philology in my Bulletin of the School of Latin, University of Virginia, 1908– , and I have been glad of the opportunity offered me by THE ARYAN PATH to communicate my results to the Indian half of our Indoeuropean world as I have been doing for a quarter of a century to the Western half. The results of my inquiry have been utterly radical and subversive of current doctrine and opinion, but they are being gradually understood and accepted, for, as Eduard Meyer remarks (Gesch.d. Alter. I. 1. 217), Vor einer richtig interpretierten Urkunde stürzen alle ihr widersprechenden Angaben einer Tradition, mochte sie noch so zuverlassig erscheinen, rettungslos zusammen.

The religious significance of the pyrrhic stress is sufficiently explained by its great strength, sameness, and ethnic universality: it is 'One and the Same', *Ia. mia é phoné é bia*, throughout the Aryan world:


Old-Greek: Menin aeide thea Peleiadeo Achilleos
Old-Latin: Arma virumque cano Troiae qui primus ab oris
Old-Irish: Acus bith bunach firu Muman
Tokharian: Anapi keni sa kem teksa

Accent is the creative conscious breath of speech proceeding from lungs, larynx, and oral cavity, and not the formal syllabic fiction of our falsified tradition. It is a psychophysical, and not, as we have been taught, a philological activity. It is wholly outside of

and independent of syllables and words: the syllable is its creature, the mere scope of its dynamic reach, and not the conventional thing of the *metrikoi egoun grammatikoi*, who falsified it over the very ashes of Aristotle. *Perainetai de arithmo panta*, said he, 'Everything in speech is determined by the count-breath': syllable counting, musical accent, quantitative rhythm are unreal and fictitious constructions of misguided linguistics and philology: Stress is all in all, stress-syllable, stress-rhythm, stress-metre, stress-*prosodia*-accentus. The persistence of Old-Greek and Old-Indian sounds is evidence of a powerful, not of weak, accentuation in early Aryan times: not before St. Augustine's Psalmus Abecedarius had the pyrrhic accent abated its bisyllabic strength, and the Lautveranderungen in the history of the Indoeuropean dialects are evidence of the slow weakening of the Aryan sacred voice, and not of an impossible and unheard of generatio aequivoca of stress, as erroneously assumed by the Vergleichende Grammatik.

THOMAS FITZHUGH

THE REAL AND THE RATIONAL

The Real is rational because it is Self-conscious. That is why Shankara says "The Atman can be realized through refined Reason." This reason, however, is above mind which is " the great Slayer of the Real," and its unfoldment is a process which works out *pari passu* with the corresponding annihilation of the mind. It is something like light that replaces and transforms into itself whatever was dark before. The mind-slain Real shines in its pristine Immortal nature when a greater hero slays the slayer. The hero is the divine soul in us, the true Kshattriya, who vanquishes the lower mind, the lower self, and turns the human body into a sanctuary for holy deeds a veritable Kurukshetra. And what is his weapon? " The strong axe of dispassion." And here is another clue. Mind is passion. To free it from passion is to rebuild its nature which would make it an expressive instrument of the divinity within. Because of this fresh acquisition of higher nature the mind becomes newly born as true Reason which participates in the character of the Real. The Hegelian " reason " seems to include sense *as sense* even when comprehended in a higher synthesis. The Esoteric "Reason" includes sense but only as transmuted into super-sense. The comprehensive aspect of the Hegelian Reality is external; in the Esoteric philosophy the comprehension is intensive. The Real is Rational, but only in the Esoteric sense.

D. G. VINOD

ORPHEUS AND INDIA

[**C. R. King** formerly Boden Sanskrit Scholar in the University of Oxford is the translator of *The Cloud Messenger of Kalidas.* In this article he shows the identity of Orphic and Indian teachings and upholds the view that Orphic ideas came from India.—EDS.]

In an article in THE ARYAN PATH for June 1932, I set forth an argument for the historicity of Orpheus as a prophet of the Oneness of God. It may be well here to elaborate the outline then given of his doctrine, and to show what subsidiary tenets followed from what I hold, on the authority of Plato, to have been his main contribution to the theology of Greece.

The scholiast on the passage of Plato (Laws 715 D) previously quoted, says :—

> He speaks of the old tradition, which is as follows: "Zeus is the beginning, Zeus is the middle, and from Zeus all things have been fashioned."

Longer quotations of similar tendency are found in several authors, and a translation of a typical passage is given in H. P. Blavatsky's *Isis Unveiled*, p. 263, though the text there seems to be made up from the version given in the tract "Concerning the Universe" attributed to Aristotle, and a longer one quoted by the Church Father Eusebius from the Neoplatonist Porphyry. The following is from Aristotle :—

> Zeus was born the first, and Zeus the last, he of the shining thunderbolt. Zeus is the head, and Zeus the middle, and from Zeus all things are fashioned. Zeus was born a male. Zeus is an immortal maiden. Zeus is the foundation of earth and the starry heaven. Zeus is the breath of all things, Zeus the onrush of unwearied fire. Zeus is the root of the sun, Zeus the sun and the moon. Zeus is the King, Zeus himself the primal author of all things.

Some of the above lines are found in Eusebius' passage, which goes on :—

> One the body of the King, wherein all these things are rolled, fire and water and earth and air, both day and night and wisdom, first begetter and Love that is rich in Joy for all these things lie in the great body of Zeus, and his head for you to see and his fair face is the shimmering heaven, about which his golden hairs, the twinkling stars, hang in all their beauty, and two golden bulls' horns on both sides, the rising and the setting, the paths of the gods of heaven, and his eyes the sun and the moon that cometh to meet it: and his royal mind that knoweth not falsehood is the immortal air, wherewith he heareth and perceiveth all things, and there is no voice nor speech nor noise nor utterance which escapeth the ear of Zeus the son of Kronos excelling in might: such an immortal head he hath and perception: and such is his body fashioned, radiant, infinite, unshaken, that knoweth not trembling, stout-limbed, of might exceeding.

It is clear from such a passage why a late grammarian, Joannes Philoponus, says that Plato followed Orpheus in making the world a god. Plato in the *Timaeus* calls the world a "happy god," and in another dialogue "a living creature with understanding from him who fashioned it in the begin-

ning": whether Orpheus himself held such doctrine we cannot categorically determine, but there is something very like it in the "old tradition" of the Laws, and it is clearly developed by his followers in Eusebius' quotation. These passages illustrate very clearly the lack of distinction in the Greek mind between monotheism and pantheism.

In one of the more abstruse dialogues of Plato, the *Philebus*, mention is made of the utterance of those who "declared of old that Mind rules ever the All". This is not listed as Orphic by any of the patient German wielders of the philologic dragnet, but the words "of old" immediately suggest Orphism. Certainly there is ground for holding that in later days, at any rate, the Orphics believed in a "World-Soul". The forty-ninth Orphic hymn is addressed to a goddess Ipta, and tablets dedicated to her have been found in Asia Minor. Proclus the Neoplatonist says this goddess is the "Soul of the All," and though with that devoted man "the things spiritually perceived" and the "World-Soul" are a veritable mania, there is good reason for not doubting him here. The same interpretation of the true nature of Dionysus is elsewhere, more than once, attributed to the Orphics.

Pythagoras was undoubtedly a follower of Orpheus in some respects, and there is, in particular, a well-known passage from the "Life" of the former which deserves to be quoted here.

> This is the theology of Pythagoras the son of Mnesarchus which he learnt thoroughly when he was initiated in Libethri in Thrace, Aglaophamus imparting the rites: that Orpheus the son of Calliope, enlightened by his mother, said that the essence of number was eternal, and the origin, most full of foresight, of the whole, of heaven and earth and intermediate nature.

There is also an "Orphic hymn"—"To Number". This idea that number is at the root of things is based on the monad. The wonderful number one explains the whole, and is the root of all numbers: hence numbers explain all things. I take it, however, that it was really Pythagoras who developed the idea of number as being of cosmic significance, and that the hymn "To Number" was strictly speaking Neopythagorean. But Pythagoras himself was doubtless brought up in an Orphic atmosphere; it is in his South Italian country that the famous gold plaques have been found, and the Orphic cult was probably of long standing there. It was from Orphism that he derived his strong sense of the oneness of things, and there is therefore a germ of truth in the quotation from his "Life."

As I said in the previous article Orpheus arrived at his monotheistic belief as a result of mystical experience. In this experience, it was felt, man became god, and the "deification of man" was undoubtedly, as Miss Harrison says, a doctrine of Orpheus. In one of the plaques found at Thurii the soul addresses the queen of the underworld:—

From the pure I come, pure queen of those below, Eukles and Eubouleus and other immortal gods: for I too boast myself to be of your blessed race.

There is in the British Museum a tablet found at Rome which begins similarly, and then gives the name of the dedicator,—"Caecilia Secundina, duly and well become a goddess."

It was in ecstasy that the Orphic came to feel that, in the words of a line quoted by a Roman astrologer, "the immortal and unaging soul is from Zeus".

We should know from the Isiac vision of Lucius in Apuleius' "Golden Ass" and from the well-known memorial of Pascal, if not otherwise, that one constant feature of such experience is the shining before the eyes of the soul such a light "as never was on sea or land". It is to this light that reference is made in the Orphic line:—"There is brightness before us, but nothing do we see." Of this light we take Phanes who in the Orphic cosmogony shone upon the world in the beginning, to be another expression. This conclusion we reach on general grounds, but it is amply confirmed in our texts. At the appearing of Phanes,

All the others wondered when they saw the unexpected light in the air; in such fashion did it gleam from the flesh of immortal Phanes.

Surely this wondrous startling light, enveloping all things in the beginning, is the light which the mystic saw in ecstasy, and which made all things new fashioned. This is stated as clearly as such things can be stated both by a Platonic commentator, who attributes divine light to Phanes, and by Proclus: the words of the latter are:—

For, causing the light of spiritual perception to shine from above on the transcendental world, Phanes makes it all to be seen, and displays it as visible instead of invisible.

The interpretation is confirmed by the Orphic Hymns, where in the hymn to Protogonos, which is another name of Phanes in particular, we hear of the "holy light where-from I call the Phanes."

The doctrine that the body is a prison, propounded by Plato in the etymological *Cratylus* and there attributed to the Orphics, and expounded further in the *Gorgias*, is also an expression of the same experience. The Orphics came to hold the body to be a prison house because of the glorious visions they had seen when they were out of the body.

We say that they had seen glorious visions: that is, some of them had, for the true ecstasy is a rare thing, and even when it is deliberately cultivated by a sect, it is only the elect who actually come "near the Throne". This of course is the meaning of the saying, "Many are the wand-bearers but the initiates are few."

From the glorious experiences of the true initiates were derived the beliefs in the immortality and the transmigration of souls. The doctrine of the after-life in the underworld may at first sight seem inconsistent with the idea

that the soul goes from body to body upon earth, but according to the second Pythian Ode of Pindar, who is here clearly giving Orphic doctrine, the happy life hereafter was promised to those who had kept themselves pure in three lives in this world. Pindar places the site of this life in the Western sea; there "Ocean breezes blow about the blessed isles, where blaze the flowers of gold". Usually of course it was imagined in the underworld. Plato laughs at the quack Orphic imitators who went about promising, to those who would pay for their initiation, "drink everlasting" in Hades. Some idea of the geography of Orphic Hades may be gained from the tablet found at Petelia :—

> Thou wilt find at the left of the halls of Hades a fountain, and by it a white cypress standing : to this fountain draw not nigh [this is the water of Forgetfulness] but thou wilt find another, cold water flowing forth from the lake of Memory : and there are guards before it : say "I am son of Earth and the starry heaven." They will give thee to drink from the divine fountain and then thou wilt rule among the other heroes.

Plato in his famous seventh Epistle writes :—

> We must believe the old and holy traditions which inform us that the soul is immortal, and has judges, and pays the greatest penalties whensoever one is freed from the body.

These old traditions are clearly Orphic. The Orphic idea of reward or retribution in the after-life for deeds done in the earthly life doubtless influenced Christianity. The early Greek Christians had very likely been Orphic first.

The best account of the doctrine of transmigration of souls is found in passages of the "Charms" of Empedocles, which are commonly regarded as Orphic. Empedocles tells how the dæmons to whose lot has fallen a life of long age, must when they have committed offence,

> wander twice ten thousand years from the abodes of the blessed, being borne throughout the time in all manner of mortal forms changing one toilsome path of life for another. For the mighty air drives him into the sea, and the sea spews him forth on the dry earth. Earth tosses him into the beams of blazing sun, and he flings him back to the eddies of air. One takes him from the other, and all reject him. One of these I now am, an exile and a wanderer from the gods, for that I put my trust in insensate strife.

I have little doubt that Alexander Wilder is right when in his "Eleusinian Mysteries" he says that the myth of Dionysus-Zagreus, who is torn to pieces and reunited, is an allegory of transmigration. Dionysus here stands for the soul of the world, which is continually being differentiated into individual souls and restored by their resumption into itself. This is definitely given as the Orphic interpretation of the myth by the fourth century Latin writer Macrobius, and on study of the fragments his statement is entirely credible.

Believing in the holiness of life, Orpheus taught his followers vegetarianism, and to abstain from killing, as Aristophanes says in the "Frogs". In particular he taught them to abstain from eggs, because eggs were round,

and the world was round, and divine: there is a " Cosmic Egg " in his account of creation. His general vegetarianism is based, like that of the Jains, on the religious duty not to kill souls (the woodcock may be one's grandam, as Shakespeare put it); all souls being ultimately one, and divine.

All these beliefs in the Oneness of God, in the world-soul, in the deification of man, in the immortality of the soul, in transmigration and vegetarianism, are found in India, as the *Theosophical Glossary* points out. It is notable that Dionysus, whose rites Orpheus purified and spiritualised, is said to have come from India, as Madame Blavatsky says (*Isis Unveiled*. II, footnote, p. 561). Some say that this is only stated after Alexander had made India known to the Greeks, but Professor Gilbert Murray, on page 140 of *Four Stages of Greek Religion* takes the opposite view. If we bow to his great authority, there is clearly greater weight for the view that Orphic ideas came from India. In any case there is the utmost sympathy between Orphism and the Indian philosophy.

C. R. KING

Orphic Mysteries or *Orphica* followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is again purely Indian. With him the divine Essence is inseparable from whatever *is* in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it ; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place. This is pure Vedânta philosophy. Again, the Orphic Brotherhood ate no animal food and wore white linen garments, and had many ceremonies like those of the Brahmans.

—H. P. BLAVATSKY, *Glossary*.

THOUGHTS ON JUSTICE

[**Hugh de Sélincourt** is well known both as a novelist and a dramatist. He is a great lover of children, and his study of them contributes largely, as this article shows, to his philosophy of life. Another article from his pen on "Learning from Children" will appear in a subsequent number.—EDS.]

At the outset a great difficulty presents itself with regard to the application of justice (not Public Justice—which is taken out of our hands and evaded or enforced by all the intricate machinery of the law).

For private or personal justice implies much: it implies rightness: it implies authority: it implies, more than all else, truth of thought and truth of feeling—in happy poise.

This sense of justice affects all the actions of our lives in relation to others and especially to those nearest to us. Indeed, so pervasive and important is justice in our lives that we prefer usually to cast our eye for its workings as far afield as possible from our own intimacies where justice begins and where we can make a definite contribution to its spread, out into the great world where the lack of justice is obvious.

For Justice affects our attitude towards every human being with whom we come in contact throughout the day: those—wife, children, servants,—with whom we live, those who employ us or those whom we employ, those with whom we work, and those whom we meet, conductors, ticket collectors, fellow passengers and so on, on the way to work. Two sets of rights come, as it were, into momentary collision, those of passenger and conductor, husband and wife, father and child, worker and worked for, and so on, as the case may be.

Now at first sight these contacts appear, and on the surface are, simple enough, but the more we penetrate the surface and see the human being under the conductor or the servant, or the child, the less simple do they become. The keener a man's sense of justice the less does he, standing on his own rights, apply it to others, and the more does he apply it to himself, not from weakness, but from strength.

Let me give a homely example. A father likes to have his daughter aged fifteen months down to breakfast with him. It happened to me before my sense of justice was sufficiently developed to reach the small world of a child. She was able to say a few words and had various little ways which I considered pretty, of shrugging her head to one side, for instance, and smiling when I tickled her neck. With elderly cunning I set about obtaining the results I wanted, varying the approach and method of tickling the neck until the smile and shrug which delighted me were forth-

coming, and with gentle persistence urging her to go through her small vocabulary, in which, as the child was amenable and happy, I was generally successful. So far, so good. The trouble was she liked to feed herself with a spoon, and to bang with the spoon on the table: the way to her mouth was seldom directly found, and the noise of the beating spoon was intolerable. Both activities had to be checked as kindly and firmly as possible; wholly, of course, for the child's sake, for if she began life by being noisy and dirty and ill-behaved, to what depths of depravity might she not later sink? My duty as a parent forced me to take the matter very seriously, and before starting work I would have a few kind words with her mother on the necessity of firmness in training and the beauty of immediate obedience. It is beside the point (and would take too long) to explain how my sense of justice became less rudimentary, and the relationship gradually became less lop-sided and inhuman. Suffice it to say that I view the little example now in a very different light. I no longer feel just in not having smacked her for being so annoying with the spoon, nor pride myself on the kindliness of my corrective speech. Far from it. I realise I showed no knowledge whatever of the young person's small world into which I cavalierly intruded for my pleasure. She was engaged in vast creative pursuits which so far from sharing and enjoying I thwarted: vast on the scale of her small world, and quite as important to her, as his work is to any artist. To convey the spoon full to her mouth was a feat requiring all her skill and intelligence: the various bangs she made with the spoon were signs of powers in herself which she had lately discovered and still rejoiced in. As soon as a grown person ceases the stupidity of measuring childish conduct by a standard applicable to himself, and looks with justice and understanding at the child's world, the child ceases to be a cross between a toy and an irritation, and becomes a human being, simple and honest with a devastating honesty, whose keenness on its various activities it is stimulating and pleasant to be allowed to share.

There are two things in which a grown person may help a person who is not grown—they are the two most important things in life —namely, initiative and a sense of the other fellow. In helping these qualities to thrive, a father may satisfy his sense of justice in having taken upon himself the responsibility of producing another human being without obtaining its consent.

I have purposely taken as homely and intimate an instance as possible. I do not think a man can be just in one relationship and unjust in another. The sense of justice is a most personal sense; it emerges from the happy poise, as I have said at the outset, between truth of thought and truth of feeling: a state of being com-

parable to condition in an athlete. Be as wholehearted and all out on your job as a child is wholehearted and "all out" on the job of learning, say, to walk or to talk and you will not get in its light, you will not be choking it with the elderly errors of acquired folly.

And who or what in the last resort is to say whether you are right? How can you know? How can you be certain you are not the mere absurdity so many people sigh or smile to think you? It would be so satisfactory to be quite sure, that I have every sympathy with those who have imagined a judgment day in which an omniscient person says distinctly:—"There and there and there you were right: here and here and here you were wrong," in dealings with those who are nearest to me and dearest to me. There is something to me so piteously forlorn about the well meaning blunderer. But I do not know. With profound apology to the scientist and his facts, I do not think any man *knows*. But we can acknowledge our ignorance and learn.

Naturally, this being my sense of justice, I do not spend much time in standing upon my rights, though like many others I am inclined to waste breath in airing the injustice of the way I have been treated in material matters—unwisely as I have treated these matters with the attention they deserve: with far less, that is to say, than is needed to "get on". I find that when that poise between truth of feeling and truth of thought occurs (from which alone the sense of justice can emerge) one is lifted automatically outside the realm where rights and claims and so on have force and being. To be imposed upon becomes a forgotten fear. One has a sense of life and freedom so strong during those moments of good emergence, that one's chief concern is that they should become less fitful and infrequent, and gradually spread their happy influence through all the waking hours of each working day.

HUGH DE SÉLINCOURT

Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

21st Aphorism on Karma—*U.L.T. Pamphlet*, No. 21.

THOUGHTS ON THE SPRING OF 1933

[**Hugh I'A. Fausset** adds a short chapter to his autobiography *A Modern Prelude* recently published; he feels that the year 1933 has seen the end of one cycle and the beginning of another. Whether that be so or not is of less importance than the principles underlying his belief—the existence and influence of the Astral Light on the individual and on the races of mankind. In enumerating the ten fundamental propositions of the Oriental Esoteric Philosophy in her *Isis Unveiled*, so far back as 1877, H. P. Blavatsky stated the following as the seventh :—

> All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

The connection of the Astral Light with cycles and yugas, major and minor, was also taught by Madame Blavatsky. A careful study of her writings will enable the reader to evaluate this article—EDS.]

Here in England the spring of 1933 was remarkable. Nature, it seemed, was quickened as never before. Weeks before the first green had begun to show in the hedges or the first buds on the chestnut's branches, there had been a promise in the air of what was to come. In late February and throughout March the sun had shone with an unwonted radiance; the palm-willows had been almost hidden in a cloud of gold, and from the time that the cherry was "hung with snow" every flowering bush and tree, in the lovely sequence of their unfolding, broke into blossom with an unexampled luxuriance. And it was the same with the flowers, with the daffodils and tulips in the garden-beds and the bluebells and oxlips in the woodland-rides. It was as if the

> Fire of heaven whose starry arrow
> Pierces the veil of timeless night,

had impregnated the earth and its atmosphere with a peculiar virtue. Spring is always miraculous. But this was a miracle of miracles. There was a something indefinable added, a degree of intensity, of creative purity and richness, such as I had never known before.

Nor was it only certain trees and plants, as in other springs, which were transfigured by an unusual glory of bloom. There was a universal florescence, and the high pitch struck by spring has been sustained through the months that followed. Each phase of seasonal change from spring to high-summer has sounded its note with a peculiar vibrancy and fulness. This is no fancy on my part. Even newspaper correspondents and meteorologists have been moved to comment upon Nature's divine excess. But what to them has been no more than a happy vagary of climate or a compensation for several sunless summers, has had for me a deeper meaning. In these radiant earth conditions I have seen reflected a new light from the celestial

planes of life. I have felt the inspiration of a new power to which the world of vegetation has been the first fully to respond because, being the humblest in the scale of creation, it is also the most immediately submissive to the influx of spiritual forces. But the exalted vibration which has quickened the soil and the sap, so that even the blameless beauty of the green earth has been magnified, is surely quickening, too, the heart and mind of man, even if the first symptoms of its coming in the political and social life of the nations would seem rather a spirit of destruction than of creation.

Nevertheless the Voice that proclaimed "Behold I make all things new," has, I am convinced, reaffirmed its message of late with a power to move men to respond to its will which has not been possible for many centuries. In short a new Cycle has begun. There shall be a new Earth, because there is in actual fact a new Heaven. I have not the space here to discuss when the last great Cycle began, but of the reality and the determining power of such Cycles the seers have always known. The whole of the Christian Era in Europe is clearly one of such Cycles and both the moribund condition of organised Christianity to-day and the fact that the really vital contemporary religious movement is under various forms and in different Orders, reincorporating the "secret doctrine" and organising itself along the truly catholic pattern of the Mysteries, are signs that the circle has come full round and that we are entering upon a new age in which what was most inspired in the pre-Christian world will be recovered and reaffirmed in a post-Christian spirit. But within this Christian cycle there are obvious sub-cycles. One of these clearly began at the time of the Renaissance and we in the twentieth century have witnessed and suffered its death-agonies.

The mystery of such cyclic change cannot be explained merely in terms of human history, which has its spiritual counterpart, and both reflects and is determined by the unseen. Really to understand, therefore, the evolution of man we need to be able to read the heavens as well as to study the outworkings of spiritual forces in the rise and fall of civilisations. And such an interpretation of human history as Spengler's, for example, is tainted with falsehood and sentimental pessimism because he cannot see, or sees but dimly, the ideal archetypal counterparts in the higher worlds of the forms of human life and culture of which he traces so brilliantly the integration and disintegration in the mundane world. Yet Spengler's writings have been of great value in emphasising anew the law of periodicity which inheres in the very nature of things, but which had been almost supplanted in men's minds, at least in relation to human development, by the pseudo-scientific conception of a

monotonous and mechanical "progress". It is difficult to understand to-day how so ingenuous and artificial an idea could ever have been generally accepted. And only an age which had lost touch with imaginative reality could have entertained it. Far, indeed, from the nineteenth century being a period of real progress, it was, if we look deeply into it and divine its quality, its rhythm and its meaning, a period of sick declension towards the death by which alone human life could be purged of the decaying ideas and the poison of acquisitiveness which were clogging the creative process.

A few, even of the Victorians, felt the sickness of the times in which they lived. Tennyson, for example, in his "Locksley Hall Sixty Years After," retracted as an old man the naïve expectations of his youth. And there were others, like Matthew Arnold, sensitive enough to feel in the life of their day a "strange disease," but who could only cherish a "nameless sadness" as they wandered between two worlds, one dead, the other powerless to be born. For in fact the old world was not dead, nor could the new world be born until the old one had really died. And the deeper we look into the nineteenth century, the more clearly do we see it, beneath all its accumulations of material wealth, which were, indeed, a sign of fatty degeneration, as a diseased and dying age moving inexorably towards its death in the convulsions of War.

As surely as the Elizabethan age reflected the beginning of a creative cycle, the Victorian age reflected the end of one. And it is the characteristic of a period of decline that even its apparent virtues are deathly, while even the vices of an age of growth are vital. Few, indeed, have the inner spiritual strength or the requisite knowledge to counter the conditions governing such a period. For towards the end of any cycle the Astral Light in which men are enveloped becomes more and more contaminated with accumulations of evil and impure thoughts, so that its precipitation may even take the form of disastrous convulsions of Nature, of earthquakes, floods or plagues or of turmoil in the social life of man, such as wars and revolutions. It was of such a period and purgation that Jesus visioned, as he sat on the Mount of Olives:—

> Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places . . . . The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

These latter words, rightly understood, describe very precisely the occult, but no less actual, conditions governing the end of a cycle. And in the words that followed, Jesus defined with an equally objective truth the nature of the spiritual inspiration which should attend the birth of a new cycle.

As with most of Jesus's sayings the mystical truth of these words

has been perverted and provincialised by the Christian Churches. They have been interpreted as meaning that Jesus will come a second time in person to transfer to realms of happiness only those who have embraced the Christian faith. But by the "sign of the Son of Man" which should appear in heaven after the latter days of tribulation Jesus meant a reality which transcended altogether the limits of himself regarded as a personal saviour or the divinity of a particular creed. He meant by it the Heavenly Man of the Mysteries, the "Adam Kadmon" or eternal creative Self by union with whom earthly man might be linked with the eternal centres of Light and Life and realise in a transformed selfhood the harmony of the kingdom of Heaven. Such were the elect of whom Jesus spoke. They were not men and women who subscribed to a particular creed, but those who had achieved the Supreme Identity along whatever path of faith and love, of knowledge and suffering. But such an ascent by man towards the divine involves and is indeed inspired by a descent of the divine towards man. As after a thunderstorm the air is washed clean and the atmosphere wonderfully luminous, so after the precipitation of malefic forces in such a cataclysm as the late War, the spiritual atmosphere or Astral Light surrounding the earth is purified. The accumulated darkness which enshrouded it, stifling the spiritual impulses in man and making it difficult for the angelic hosts to approach near and inspire him to works of creation and redemption, is dispersed. The purgation may, of course, be far from complete, as it was in the War. For although the War was essentially an appalling sacrificial rite, an agonised atonement by the young for the sins of their fathers, the accumulated forces of pride and fear and greed, which exploded in it, continued to possess most of the older generation of civilians who conducted it. Inevitably, too, it seemed to sow a new crop of evil passions, although much of this vile passion was in reality the harvest of what had been sown in the past. For the War was not the avoidable consequence of faulty diplomacy or secret treaties. It was the inevitable outcome of centuries of sin, of an increasingly rabid possessive egoism. And although it might seem to have been no more than a ghastly demonstration of that sin, because no nation involved in it was really humbled to the point of repentance and conversion, yet the agony and death of millions of humble men who gave themselves to the sacrifice was not in vain. Each one of them helped to redeem the darkness which had come to enshroud the earth more thickly than at any time since the days of the decline of the Roman Empire, a darkness so impervious to light that for the majority of men in the West the real was almost entirely obscured by the material.

All of which may seem rather remote from the beauty of the

Spring of 1933, with a consideration of which I began this article. Yet the horror of the War and the radiance of Nature's renewal during this year are in reality related. The one proclaimed the approaching end of a Cycle, that awful cleansing of the Astral Light without which, as I have said, the Creative breath could not infuse man with new power, or the Creative Light descend to open his vision and inspire him to strive afresh to establish on earth the Kingdom of love and harmony that shall be. The other announced that the cleansing had in some real measure at least been accomplished. Obviously the New Cycle could not begin immediately the War ended. For after such a convulsion the conditions in the Astral Light must have been as disturbed as the surface of the sea in the wake of a hurricane. But the conditions, I am convinced, are now open to the influx of the divine light.

And beneath the depressing and illusory surface of political life and economic and disarmament conferences, there are many signs, for those with eyes to see, that this eternal spring is quickening again in the soul of man. Of these signs I have not space to speak here. I would only emphasise in conclusion two facts. One is that the Astral Light has always been regarded as dual in nature, having a higher and a lower aspect, and that its plastic substance is as susceptible, to good imaginative currents as to evil. Man's destiny, therefore, centuries hence will depend upon the beneficent or maleficent images which we inscribe upon it now and in the coming years. And the second fact is that the will of man is subject to cyclic conditions. In the times of darkness even those in whom the light shines cannot greatly prevail. But when the stupefying cloud is lifted, apparent miracles may be performed. The more necessary is it therefore to consider the times and the seasons, to co-operate with the supernatural as the husbandman does with the natural, and to "call on the Light while He is near."

It is my belief that "He" has in this year of grace drawn near and that those, who, with a faith that triumphs over the depressing outer circumstances of the world to-day, respond to His coming, will rediscover the universal truth within the ancient Messianic prophecy,

> Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

HUGH I'A. FAUSSET

LIBERATION ACCORDING TO SANKARA

[**J. N. Chubb** writes on a well-worn theme, but brings the freshness of a young and awakening mind viewing the ideas of the great Indian Adept.—EDS.]

The *Advaitism* of Sankara holds a unique place in Indian philosophy. For sheer dialectical skill it is unparalleled, while as a vision of life it comes as the culmination of centuries of experiments and struggles in the domain of the Spirit. Though in characterizing this world as a shadow it is anticipated by the *Sunya Vada* school of Buddhism, it corrects the purely negative attitude of the latter by affirming that a Reality lies concealed in the shadows, that beyond the darkness of the world shines the incorruptible and self-effulgent *Brahman*. Sankara lays his whole emphasis on the transcendence of Brahman which he regards as the sole reality constituting the inward self of all. This spiritual principle which is formless and characterless (*Nirguna*), and free from all taint of finiteness, permeates the entire universe. For Sankara the *Nirguna Brahman* is not a mere hypothesis, a pious belief, based on the authority of a revelation (*Sruti*). It is a logical necessity and its existence is postulated by every atom of our experience. As Bradley, Sankara indulges in a negative dialectic against all forms of concrete and relational experience and branding these as ultimately unintelligible (*anirvaçaniya*), and therefore illusory (*mithya*), he gradually works his way up to an abstract or non-relational Absolute. Sankara, however, appears to be more consistent than Bradley in denying that the contradictions of experience are *somehow* resolved in the Absolute and that therefore every item of experience enters as an element in a self-consistent whole. For Sankara the presence of contradiction in experience means that the experience transcends itself, and that *as such*, *i. e.*, as concrete and relational, it has to be negated as an illusion. Thus, while for Bradley the finite as such is taken up and transformed in the Absolute, for Sankara the finite is in its essence the Infinite itself, its distinction from the latter being ultimately false.

The identification of the finite self with the Absolute distinguishes Sankara's system from other forms of Absolutism. The goal of the finite, as Sankara defines it, is liberation (*moksa*) which consists in attaining identity with the Infinite through the negation of its finitude. Strictly speaking, there is no *attainment* in liberation. The Self's identity with the Absolute is the ultimate fact, only the ignorance (*avidya*) which conceals it from us has to be removed. For Sankara the root ignorance is that which creates the dream of finiteness, and hence liberation from ignorance consists in passing beyond

the concrete expressions of life into a Transcendence where all the conditions of relative existence disappear.

The philosophy of Sankara has been criticized from many points of view. I shall not consider here the objections that attempt to show his theory to be *logically* indefensible. The main reason why it can never become acceptable to the mass of mankind is that it seems to cause not merely a logical but a general dissatisfaction. Even if its logic is irresistible it carries no conviction to the heart. It is believed that in renouncing our familiar world in which we live and have our being, together with our felt individuality, we are forsaking that which to a great extent is intelligible to us and which ministers to our needs, for the doubtful pleasure of merging our individuality in a vast void, a transcendent emptiness, in which all that we know, feel and understand is blotted out of existence.

Sankara, however, recognizes *stages* of spiritual realization. The experience of complete non-dualism comes, not as a bolt from the blue, but at the *end* of the spiritual quest. It is only when the soul, passing through the various phases of religious experience, dares to take the final step, that it enters into the Peace of Silence. Sankara, therefore, does not deny the validity of any mystic experience that falls short of the ecstatic intuition of the Pure Self, but declares that there is a stage beyond in which the last vestige of finiteness is effaced. We have no means of judging *at this level* of our spiritual consciousness whether that exalted intuition is worth having or not. "The heresy of individuality" consists in the belief that this individual complex we call the self constitutes our true Being. Sankara declares individuality to be "a fiction of nescience" in transcending which alone the Self in its purity and unlimited freedom is cognized.

Liberation (*moksa*) is thus the disintegration of personality, the loss of the empirical self with its finite interests in a world of finite things. It is entering the vast desert of Silence, above the noise of words and beyond the disturbances of thought. To the flesh-bound vision of the ignorant the pure Self is but an unfilled void, a fathomless depth of Nothingness. Indeed, so it must necessarily appear until the soul renounces its individuality and enters into that tabernacle of "Nothingness". It may then find that it is a void only in relation to empirical determinations and that it is filled with its own Light and Glory, in comparison with which the light of this world is but darkness. The Absolute repels us because it does not respond to our purely finite needs, and remains supremely indifferent to our hopes and aspirations. But once we realize that our true being is rooted not in the concrete expressions of life but in transcendence, above joy and sorrow, achievement and failure, our cravings and limited desires drop off from us and we seek

peace and rest in the Absolute. We relinquish our hold on things finite, and place the supreme value of the soul, not in the dance of life, but in the silence of transcendence. We cannot say with James, "I am finite once and for all, and all the categories of my sympathy are knit up with the finite world as such and with things that have a history."* The Self is not in its essence finite and immersed in the stream of time. Its history through time it understands as a limitation which it has to overcome and not its essential nature. While, therefore, the Self seems to move about in the world of changing things, it has its being rooted in Eternity.

The finite, as such, is a dynamic existence. Its dynamism is the expression of a restlessness or discontent that pervades its being. The finite seeks satisfaction and peace. It finds itself hemmed in by limitations on all sides but it feels also the urge for freedom. It seeks to rise to a point of view from which the conflicts of existence disappear, and this means that it attempts to pass beyond its finitude. Nothing save the Infinite or unlimited can satisfy the finite. "The Infinite is bliss, there is no bliss in things finite."† The evanescent expressions of life may enthral us for a time, but they cannot have a permanent hold on the seeking soul which does not stop its upward flight until the last barrier in the way of its complete transcendence is overcome. Thus the *Aitareyya Upanişad* declares: "Whatever he reaches he wishes to go beyond. If he reaches the sky he wishes to go beyond." The fruits of realization drop one after another from the tree of life, but the soul is satisfied only when it has tasted the bliss of Transcendence. It continues to soar upward until the finite world drops from its vision and it finds itself breathing in the Expanse! The joys and sorrows of life are then blotted out in this expanse of *Ananda*, and all differences are replaced by the vision of Identity.

This, according to Sankara, is the final destiny of the human Soul. Not an immortal life after death in some region of happiness, not even a sharing in the eternal life of God, but a transcendent aloofness and isolation. The Self stands as a *witness* of, and not a participant in, the cosmic drama, and it has nothing to gain nor to lose by the changing fortunes of the world. So long, however, as the Self is under the sway of ignorance it has to stir itself into a life of activity to break through its initial limitations. Within the realm of illusion Sankara does not deny the dynamism of life and the need for a constant vigil against the temptations of the world. He does not upset the existing moral order or undermine our ethical values, but only seeks to go beyond them in the final realization.

Indeed, as I have pointed out, Sankara does not deny the

* *A Pluralistic Universe*, p. 48.

† *Chhandogya Upanishad*.

varieties of religious experience in the proper place. He does not overlook the finer urges, the music and rhythm of life. There are in this universe hidden springs of harmony and joy which enthral and captivate the soul in its onward march. It hears the Divine Symphony and attunes itself with the moving spirit of the the universe. These rich spiritual experiences are perfectly valid so long as the soul does not awaken from the dream of finiteness. But Sankara points out that beyond the music of life there is the Silence of *Ananda.*

Sankara thus *in the last resort* denies the values of relative existence. He exhorts us to keep the Ideal of Transcendence constantly in the foreground, even while living the life of fellowship and service or testing the bliss of communion with God. To him the final awakening is the opening of a new dimension of being, beyond the touch of relativity. When the truth dawns, society with its institutions is swept away, nay this entire world of Name and Form with all that there is in it vanishes and leaves not a rack behind.

The undivided vision of Truth is *unique* in its simplicity, and nothing that we know can offer a parallel to it. The stillness of concentrated meditation, the ecstasy of æsthetic experiences, the silence of deep sleep, all these fail to reveal its nature and are but shadows of its splendour. Even those few illumined souls who have gained an access into it are not able to voice its Glory. Speech fails completely, the mind staggers and reels, and the only articulate words that the sage on the brink of realizing truth utters, is that it is *Neti, Neti*—not this, not this.

J. N. CHUBB

ERRATUM

On page 704 of the October ARYAN PATH there is a review of Dr. Anderson Scott's new book, the title of which is wrongly given as "Living *Tissues* in the New Testament". The correct title of the book is "Living Issues in the New Testament",

NEW BOOKS AND OLD

CHURCH VERSUS CHRIST

[Two contributors, one a Britisher, **Geoffrey West**, another an Indian, **J. P. W.**, review three important publications on the peculiar condition of the organised religion of Christendom.—EDS.]

I

CHRISTIANITY AND COMMUNISM*

The essential fact of the present "world crisis" is its nature as the mortal sickness of capitalism. Skilful doctoring may produce a temporary recovery, but the seeds of destruction lie deep in the system itself, and thus no remedy, no solution for its increasing troubles, can come from within. What then?—where may we look for cure? Some would say: to Communism. Others, and among them Dr. Percy Dearmer and the thirty-two contributors to his symposium prefer to propose the—apparently—less drastic alternative of an awakened Christianity. Throughout this volume the issue is regarded, as it is by many intelligent Christians to-day, as lying between these two; between, as they would have it, moral idealism or economic materialism, religion or secularism, theism or atheism, Christ or anti-Christ. Neither the aims nor the achievements of the Communists in Russia are underrated; the Bishop of Ripon sees Bolshevism as "winning converts not because of its economics, but because of its missionary enthusiasm, resourcefulness, and courage," and Christians are exhorted to display like qualities in as high degree. Communism is challenged not upon its economics but upon its philosophy—its rejection of God, its dependence upon force, its denial of the value of individual personality—three basic issues to which Christianity opposes, at least in theory, a cancelling denial no less vehement. The question of the attitude to the individual—for many the most vital and the most difficult to resolve—is ably dealt with in a chapter on "Communist Secularism" by Professor Nicolai Berdiaeff. His conclusion is that while Christianity places at its centre "the happiness, the value, and the dignity of every man," for Communism "the question of society completely replaces that of the individual". The unit is "the social collective," and "Communism permits a cruel, even merciless attitude towards the concrete, living individual for the sake of the social collective—the perfect society which is to come." The inner spiritual life—that essen-

* *Christianity and the Crisis.* Ed. by Dr. Percy Dearmer (Victor Gollancz, Ltd., London. 5*s.*)

tially personal matter—is regarded as plain encumbrance. "Spiritual problems distract from social activity. The whole man belongs to social action; he must devote to it all his powers." Against this might be set, as the Christian political ideal, Thoreau's memorable dictum (quoted by another contributor): "There will never be a really free and enlightened State until the State comes to recognise the individual as a higher and independent power from which all its own power is derived, and treats him accordingly."

But Professor Berdiaeff goes further, admitting that in fact under capitalism the development of personality has been a restricted privilege, and even that Communism may within its limits evoke a wider such development. More, he declares specifically that "Christianity is nearer to the Communist economy than to that of Capitalism".

What then does Christianity, opposing Communism, propose to change or replace capitalism? A large question perhaps, but one which these writers set themselves and to which the Communists at least have an answer. The problem of the age, says the Bishop of Plymouth, is not political or economic but spiritual, and Mr. P. T. R. Kirk agrees that "the financial structure of Western civilisation is shaking because it is not founded on a moral basis." The essential need is to "moralize" our national and international life on Christian lines. But *how*? The Archbishop of York rightly warns us that "this kind of discussion may do more harm than good if it suggests to those who read it that the great need is for someone else to do something, or that the proclamation of Christian principles will alone make any real difference." What is the Christian man-in-the-street to *do*? Unfortunately these pages contain far more aspiration than direction, and even the latter is more towards amelioration than replacement of existing conditions, while in the practical matter of war and pacifism there is a divergence of opinion and, for authority, a sitting on the fence which leads exactly nowhere. In the view of Dr. Herbert Gray—

> Christ undermined the whole institution of war. He never spoke in the abstract about war. He merely led men into an attitude of mind and heart which made it impossible for them to serve as soldiers. For a man or a community imbued with the spirit of Jesus it would be impossible either to attempt to force a controversy to a decision by brute force, or to plan to kill others for any reason. Jesus and war belong to different worlds.

Yet bishops bless battleships and military tattoos, regiments have their chaplains, and the Archbishop of York deems pacifism an error! One or two writers call for public ownership or control of essential services, and again for a national classless education ("the same cultural discipline open to all"), but these are isolated voices. It must not be supposed that this symposium, with its many eminent contribu-

tors, does not contain much hard thinking and acute analysis, but of its effect as a whole the Archbishop of York's concluding exhortation is all too typical. He says:—

> Does anyone still ask what is the gospel or good news which the Church is commissioned to give to our world? It is the same which the Lord proclaimed: "The Kingdom of God is at hand; repent and believe the good news." For to repent is to alter one's way of looking at life; it is to take God's point of view instead of one's own.

It is a characteristic pulpit utterance, completely valueless—for the very thing we want to know is *his* interpretation of "God's point of view" and how *he* proposes to *act* upon it!

This volume variously condemns, in the persons of its various contributors, the whole or parts of the present capitalist system. As has been said, it calls for "moralization," as though that had not been the Church's endeavour from the beginning. Here is at best a mild reformism; essentially it points to nothing new. Yet surely it must be evident, to those who do not shirk the issue, that the very nature of capitalism is as anti-Christian as war itself. For the root of capitalism *is* war, the war of foreign and domestic competition, growing of necessity with every development ever more ruthless and deadly, every man, every nation triumphing by his or its neighbour's loss, employment in one spot spelling unemployment in another, the fight between the demands of dividends and wages continuous. Capitalism, it is sometimes said, has been responsible for the economic and mechanical advance of the past century and more; in just the same way the Great War is credited with the rapid development of aviation—and the proportion of benefit to cost is probably about the same in each case. How can anyone alive to the individual suffering involved even in its lesser manifestations declare the system compatible with reverence to that Jesus who taught that God is Love, that evil is overcome only by forgiveness, that compulsion achieves nothing, that material possessions are not life, that one must love one's neighbour as oneself, and that "as ye would that men should do to you, do ye also to them likewise"? Does not Professor Berdiaeff proclaim what should be a self-evident truth when he sets the Communist economy nearer Christianity than the Capitalist? One co-operates with, one does not fight, the man one loves, and what is communism, rid of its inessential Marxist materialist limitations, but co-operation, not for the glory of that chimera the State but for mutual freedom and individual development? To reject communism not in its Russian but in every form is to declare fear and greed the only moving elements in life; and then indeed nothing remains but to know ourselves neither Christians nor followers of any ideal of the spirit, but brute beasts whose wits are

sharpened for nothing better than each other's destruction.

It is not only logical that we should do so, but necessary. For man lives for and by an inner harmony—discord, driven deep enough, kills him. It is killing our civilisation to-day. Mr. Hugh I'A. Fausset, in his excellent lecture *The Modern Dilemma*, published a year or two ago, analyses the conflict of the individual divided by an institutional religion he can to-day only cling to "with mental reservations," and by a science which, excluding from its survey all that is specifically human, cuts the universe in two. But he overlooked a third and certainly not less powerful factor—that of a society torn between aspiration and actuality. Ours is not in any effective sense a Christian country—nor are Europe and America Christian continents. But they have not escaped the influence of Christian teaching; the wisdom and love of Jesus have shaped their *ideal* morality. Consciously or unconsciously men bear within their hearts a deep and genuine reverence for those teachers, before and since Jesus, who have not only preached the spirit of love but embodied it in their own lives. They recognise here something finer than that unmoral, competitive existence into which they feel themselves forced by the very nature of their environment. Something in man's being urges him towards the highest that he knows; frustrated, a real organic harmony becomes impossible. It is true that mar changes society only by changing himself; it is also true that he himself is changed by changing society. No one who has ever heard the words of the great teachers of humanity as at an awakening can ever wholly forget them; it were—it *is*—the easier task to transform the world.

Throughout this present symposium the Christian point of view is, of course, continuous. Dr Dearmer makes the somewhat large claim that "by Christianity we mean . . . the religion of all good men," but this is hardly supported by some others. We find a development of it, however, in a section on "The Crisis and the East," (one would like to mention, together with this, the chapters by Mr. Kirk, Dr. Gray Mr. E. N. Porter Goff, Mr. Maurice Reckitt, Professor Berdiaeff, and Mr. F. R. Barry as perhaps the most interesting and vital), in which Professor J. B. Raju offers Christianity as holding "the key to the ultimate reconciliation of the rival points of view of the Hindu and Buddhist world on the one hand and of the Islamic world on the other". The conception is perhaps natural enough—to a Christian. But others must feel regarding it something of what they may feel concerning the implied claim for Christianity as the sole champion of individualism and its ultimate value. Individualism undoubtedly does owe an immense debt to Christianity—so does the child to its mother or nurse, but it grows,

for all that, out of the nursery. There comes a point, and Europe is some centuries past it now, when institutional religion becomes a prison for the spirit. Individualism proclaims its own autonomy. Though it may (or may not) acknowledge Christianity in many ways highest among such religions, still it views it from a point outside any of them. It sees that each religion has its truth and its falsehood, that none is absolute, that the revelation of God in the soul is ceaseless while the spirit lives. A synthesis we need indeed, but one which includes, not identifies itself with, Christianity—a higher synthesis, at once older and newer.

For all that, what welcome would we not give to a *genuinely* re-awakened Christianity, even to-day!

GEOFFREY WEST

II

THE DECAY OF CHURCH-CHRISTIANITY*

A fixed or formal order has no creative or transforming power. All organization tends towards rigidity and stands in the way of movement and life . . . The Christian Church has lost the support of many thoughtful and earnest people because they have become intolerant of the Church's conservatism in regard to progress. Many people who entertain high ideals of life, and who cherish a deep and solid faith in the possibility of happiness and fulfilment have become restless and bored by the apparent dullness of Church services and the wearisome reiteration of what strikes them as pious platitudes from the pulpit.—(pp. 57–68).

It is a very far cry from the elaborate ritual and theology of the Christian Church to the simple religion of Jesus and His group of friends . . . It can hardly be doubted that in many respects Christianity has fallen victim to precisely the same error as that which constantly beset the Hebrew religion, the error, namely, of building around the truth an elaborate structure of unreality. (p. 49).

The above extracts from *Bewilderment and Faith* by Dr. F. E. England, a clergyman, are but an echo of the statements made about half a century ago in a remarkable open letter to the Archbishop of Canterbury published by Madame H. P. Blavatsky in *Lucifer* for December, 1887:—

Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it with the principles that animate this Christian civilisation and govern his own life: and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity.

Late though they are, some among the clergy are coming round to the view held by H. P. Blavatsky fifty years ago.

Dr. England has singled out and emphasised what he considers

**Bewilderment and Faith.* By F.E. ENGLAND, Ph. D. (Williams & Norgate, London. 3*s.*)
Is Christianity True? A correspondence between Arnold Lunn and C. E. M. Joad (Eyre and Spottiswoode, Ltd., London.)

the most valuable aspect of the Christian message, the message, namely, of reinforcement and power through fellowship with God. The author holds that the Christian religion has in its keeping a secret for this bewildered world, namely, what Paul described as a divine power making for salvation, and he says:—

> It is for the Church to understand this power, its method of operation, its laws, the conditions of its availability, and then to take it out into the world and let it do what all our boasted physical power is failing to do, namely, lift men's lives from anxiety to steadiness, from strife to peace, from weakness to strength. (p. 84)

In these words the author gives us a helpful message, but is it not rather grotesque to expect the Church as constituted at present to understand this power, its method of operation, its laws, etc. ? Emerson had a flash of such knowledge when he wrote his famous essay on the Over-soul, but the whole subject is a sealed book to the present Church authorities.

Elsewhere the author writes:—

> People are tremendously fascinated by the furniture of the external world ; they travel, explore, analyse, admire, subdue the world outside ; but they know little of the holy of holies of the inner life. (p. 14)

Dr. England pleads eloquently for the inner spiritual life undisturbed by what is happening in the external world, but does not suggest the definite laws for its development which are laid down in ancient esoteric philosophy. All men possess the divine power making for salvation referred to by Dr. England, but, owing to ignorance of true spiritual laws the majority of men and women in the western world live and die without enriching their lives by its proper utilisation.

Bewilderment and Faith is an admirable little book, but it treats a vast subject in a sketchy manner and if, as Dr. England says in his preface, the book "is intended for people who have felt something of the bewilderment of the hour," we are afraid it will not give them appreciable light or guidance.

II

There will always be some men who find it difficult to divest themselves of the notions which have once taken deep root in their minds, and who would experience a severe wrench if the error of their beliefs were brought home to them. A classic instance is that of the monk, Serapion, who, when the absurdity of the idea of an anthropomorphic god was proved to him, cried out in all the agony of despair: "You have robbed me of my God!" In spite of the general reaction in England against the churches and doctrinal Christianity, there are still men and women who tenaciously cling to the exploded creeds and dogmas of the churches and to whom this reaction against orthodox Christianity is only the harbinger of a general breakdown of English civilisation.

Perhaps the most prominent

Englishman of this class is Mr. Arnold Lunn, whose correspondence with Mr. C. E. M. Joad on the question, *Is Christianity True?* makes a fascinating book —two powerful brains hammering away at each other, each combatant bringing into requisition a vast store of knowledge and learning to demolish his opponent.

We concede that on one or two points—notably on the part played in history by the monasteries —Mr. Lunn has brilliantly scored over Mr. Joad, but every fair-minded reader of the book will agree that on all major issues the latter has achieved a decisive victory. It is pathetic to find a man of immense erudition like Mr. Lunn seriously maintaining that the doctrine of the Resurrection is "one of the best attested facts in history" (p. 293), or making such statements as—

> When God created the world he foresaw all the prayers that would be prayed and took them into consideration. (p. 103)
>
> The Church of England prays for rain. Of course, and if more people attended those services in mackintoshes these prayers would be more successful. (p. 118)

We do not propose in the present article to discuss the diametrically opposed views of these two "antagonists" on a variety of topics, *e.g.*, God, the universe, prayer, progress, evolution, new morality, etc. So far as the central theme as to the truth of orthodox Christianity and the part played by the churches is concerned, Mr. Lunn has dismally failed in his attempts to dislodge Mr. Joad from his position as an inveterate opponent of the Christianity taught by the churches. In his final letter to Mr. Lunn, Mr. Joad says:—

> I still think, in spite of all you have said, that the record of the Church is bad in the past and its state bad in the present; I do not like clergymen, and on the whole I think their influence harmful. (p. 379)

It is also interesting to note that in this letter Mr. Joad, like Dr. England, differentiates between the Churchianity "taught and preached by its exponents to-day" and the Christianity "as its founder taught and preached it".

With regard to one aspect of this general decline of a belief in the Christianity of the churches, men with such divergent standpoints as Mr. Lunn and Mr. Joad appear to be in general agreement. Thus Mr. Lunn says:—

> The disintegration of belief always coincides with a rising tide of despair . . . The Utopian forecast is giving way to a resigned but cynical acceptance of life as a futile and pointless accident in a universe of lifeless matter. (p. 351)

And Mr. Joad is constrained to take a similar view:—

> I concede to you that the world is sick for want of a faith, and that a wistful agnosticism is one of the chief characteristics of the age. I concede that, lacking a faith, we have most of us lost our sense of values. (p. 378)

People have lost "faith" and with it also their "sense of values" as Mr. Joad says, and the question of prime importance is what philosophy, what religion should be furnished to the masses in lieu

of the orthodox Christianity that is disappearing. No positive solution is offered in the two books under consideration, but Mr. Joad in the very first issue of THE ARYAN PATH rightly pointed out that in the present religious *impasse* in England, people should turn for the satisfaction of their spiritual needs to the traditional wisdom of the East stripped of the religious dogmas which have accreted around it—and we may add that all the wisdom of the East is synthesised in the great works of Madame Blavatsky. It is only when the West will seriously turn its attention to this fountain-head of all knowledge and wisdom, that it will find the true solution of its present spiritual restlessness to which Dr. England, Mr. Lunn, and Mr. Joad refer in different places in these books.

J. P. W.

Islam and Modernism in Egypt: A Study of the Modern Reform Movement inaugurated by Mahammad 'Abduh. By CHARLES C. ADAMS, Ph. D., D.D. of the American Mission, Egypt. (The American University of Cairo, Oriental Series, Oxford University Press, Humphrey Milford, London. 7*s.* 6*d.*)

Beginning with a short account of Sayyid Jamâlu'd-dîn Al-Afghâni, at whose fire so many torches of reforms were lighted, Dr. Adams gives us the biography of the Egyptian reformer Sheykh Muhammad 'Abduh, describes his aims, opinions and beliefs, and shows the progress, his ideas have made in Egypt since his death in 1905. As Grand Mufti of Egypt, Muhammad 'Abduh proclaimed true Islam to be reconcilable with modern scientific thought and social developments; it was only some un-Islamic accretions which made it seem irreconcilable; and these he urged the people and the Government to put away. Islam was not a matter of unreasoning observance but of reasonable faith and righteous conduct.

This was no news to thoughtful Muslims; but the prevalent abuses had become identified with vested interests so powerful that to oppose them required reckless courage and seemed hopeless. Moreover, the position of Islamic peoples in the world had changed abysmally from domination to dependence; their mental attitude, their scale of values, even their legal system needed readjusting. In this bewilderment Muhammad 'Abduh turned to the Qur'ân for guidance. Dr. Adams seems a little sceptical of the practicality of such recourse; perhaps he thinks the mediæval system of Islam too rigid to admit of readjustment. Referring to the problem of the position of non-Muslim peoples in the modern Muslim State, he volunteers the opinion that non-Muslims can have no position in a Muslim State except as subject peoples, which is only true of those who come into the Muslim polity by conquest, not of those who come by invitation or agreement; wherefore the problem is not hopeless of solution as he thinks, since none are likely to come in by conquest for some time to come. Anyhow Muhammad 'Abduh was satisfied, from his recourse to the Qurân, that Muslims could find there all the guidance that they needed at this crisis of their fate, and he was able to inspire the same confidence in others. The victory is not yet won; but his work has been continued by his followers—men like Muhammad Rashîd Riḍâ, and the Sheykh Mustafa Al-Marâghi who believe with him that "the world will not come to an end until the promise of God to make His light complete will have been fulfilled, and religion will take science by the hand and they will aid one

nother in rectifying both the intellect nd the heart": and a great change has een brought about in Egypt.

Dr. Adams' treatment of a highly controversial subject is admirably objective, autious and impartial. Only the historical background strikes us as defective. The ideas of Jamâlu'd-dîn Al-Afghâni were not unprecedented, as they here appear. Long before that visionary came to manhood, European students and observers had formed similar ideas, declaring that Islam is capable of modern progress on Islamic lines, and advocating such progress for the Muslim peoples in preference to progress upon un-Islamic lines. David Urquhart is quite as strong on this point as Muhammad 'Abduh. The confidence which animated the Egyptian reformers was felt and commonly expressed by English people at the time of the Crimean War. The vision of the fiery Jamâlu'd-dîn is identical with that of the astute Disraeli who saw the justification of the British Empire in the East in a world-wide Islamic revival. The later anti-British sentiments of the reformers, observed by Dr. Adams, can be traced to disappointment of once cherished hopes.

The author's translation of texts from the Qur'ân is rather offhand, and does not always quite convey the meaning. For example, he has "Thou shalt not find any change in the custom of God," where the Arabic has "Thou shalt not find anything of power to change God's usage"; "The infidels resemble him who shouteth aloud to one who heareth no more than a call and a cry," when the meaning is: "The likeness of the (Prophet in relation to the) disbelievers is as one who" etc.; the passage here translated, "Or if thou fear treachery from any people, render them the like" is no injunction to forestall their treachery, but should rather be: "If thou fear treachery from any (allied) people, throw back (their treaty to them) flatly"; this is the accepted meaning which has passed into Islamic Law.

The book is a notable contribution to the literature of modern Egypt. It is furnished with an index and a bibliography.

MARMADUKE PICKTHALL

Judgment on Birth Control. By R. DE GUCHTENEERE, M.D. (Sheed and Ward, London. 3*s.* 6*d.*)

Much useful information has been marshalled by Dr. R. de Guchteneere in this book and the chief arguments, Malthusian, economic, eugenic, medical and moral, are shown to be contradicted by the facts. The evidence ably accumulated all proves that, compared with Nature's subtle, miraculous skill in holding the balance of Life, man's best efforts are simply bungling, meddlesome blunders, with usually a hidden core of selfishness.

The weakest part of this judgment is "the Catholic view of birth". The biggest problems are not mentioned; for example, the theological doctrine of the creation of the soul at birth. But the real question, when put on a scientific basis, admitting no outside creator, is that of the magnetic attraction between the parents and the reincarnating ego of the unborn child. What type of egos will be attracted by the blind activity of sex-appetite? What of those who deprive the incoming ego of its vehicle? Under Nature's laws no one can escape reaping the results of his own actions.

The most vital point unnoticed, however, is the real nature of the so-called sex instinct. To ignorance of this, no doubt, is due the Roman Catholic advice, "where pregnancy is contra-indicated on medical or economic grounds," of limiting conjugal relations to phases of the female cycle unfavourable to fecundation. Compare this with the Theosophical statement:—

During the previous and the present races, at least at the beginning of this one, those who indulged in marital relations during certain

lunar phases that made those relations sterile were regarded as sorcerers and sinners. (*The Secret Doctrine*, I, 229)

The sex instinct is only a function of the *procreative* force, itself simply the material aspect, active at this stage of evolution, of the spiritual *creative* power.

The only legitimate use of the power of procreation, therefore, the only one producing no harmful effects, is the sacred task of "building the temple" for the ego seeking rebirth, of creating, by purity of thought, will, feeling and act, such bodies as will draw down again the wise ones, the *gnanis* who could find no fit instruments in the "defiled abodes" of to-day. That material force has eventually to be re-transformed into the spiritual power, but whether using or transmuting it, one thing is needed—self-control, the root of the problem. It is not repression, but the purificatory control of the animal self by the divine self, the self man has forgotten himself to be.

W. E. W.

The New Background of Science. By SIR JAMES JEANS. (Cambridge University Press. 7*s.* 6*d.*)

The Universe of Light, By SIR WILLIAM BRAGG (Bell and Sons, London. 12*s.* 6*d.*)

The revolutionary character of some of the fundamental concepts of modern theoretical physics is exciting the curiosity of the ordinary man who has no knowledge of physics. A number of books have been written to allay such curiosity, of which Sir James Jeans's new book is one of the best. Very often the general reader would be in a much better position to understand the recent advances set forth in such a book, if he knew a little about the earlier work from which the present developments have originated. *The Universe of Light*, by Sir William Bragg, is to be recommended for the acquisition of some knowledge of such earlier work.

Sir James Jeans has depicted a very clear picture of the present situation of modern theoretical physics, against a background of philosophy. The first two chapters are introductory and set forth how modern theoretical physics is fast becoming more and more abstract and philosophical.

The theory of relativity, space, time and the theory of the expanding universe are discussed in the next two chapters. The new developments as to the wave nature of matter which we owe to de Broglie and Schrödinger and the work of Heissenberg and Dirac form the subject matter of chapters V and VI. A few mathematical symbols and formulae are used in these chapters where without them it would be impossible to attain the necessary precision of thought and statement. In the last two chapters are discussed the principle of indeterminacy and the law of causality, the latter of which has been the subject of much controversy of late. After a perusal of the book even a casual reader cannot help finding that the mechanical concepts of the earlier physics are continually being replaced by mental concepts. "If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone."

In *The Universe of Light* Sir William Bragg gives a very clear exposition of natural phenomena caused by light. The book is profusely illustrated with diagrams in the text, and plates in half tone and colour, most of the latter forming good substitutes for actual experiment. The classical work, in the domain of light, of such pioneers as the late Lord Rayleigh and Tyndall is fully discussed. But one cannot help noticing that the phenomenon of modified scattering of light by molecules discovered by Sir C. V. Raman and now called the Raman effect, is not mentioned at all.

S. RAMA SWAMY

Twenty Years in Tibet. By DAVID MACDONALD, with an Introduction by the Earl of Lytton (Seely, Service & Co., London. 18*s.*)

Inevitably, books of travel, descriptions of strange lands and peoples, exemplify the art of either the painter or the photographer, the latter calling for keen observation and skill in bringing out in words that which is seen, the former for sympathetic understanding of the subject and the power to interpret it, and to make the figures on the canvas live. The author's earlier work, *The Land of the Lamas*, should have prepared us to expect the photographic treatment in any work from his pen. The author's mind is perforce the lens of his camera, and what it catches is in terms of his own capacities and limitations. Therefore the baffled feeling with which one closes *Twenty Years in Tibet* is perhaps unreasonable.

Mr. Macdonald's matter-of-fact lens has caught many pictures of absorbing interest, but one misses the skilful retouching by which even the artist photographer throws into prominence the important and subordinates the trivial. Mr. Macdonald accepts, as simply and uncritically as a child, the life and conditions he found during his long stay in Tibet, and he describes them with but little attempt to assign relative values. For example, while he recognizes and describes contrasts between the rites and practices of the reformed or orthodox Lamaism and those of the surviving pre-Lamaist Bon worship, he essays no comparative evaluation.

It is significant that although he was brought up within sight of "the ever-glorious wonder of the Himalayan snow-peaks," and although he had spent years in Tibet at the time he entertained the members of the Second Everest Expedition, "they," he remarks, "made us realise a newly found beauty in the hills among which we had lived so many years."

Himself quite blind to the implications of much that he sees, Mr. Macdonald can as little guide us to the real treasures of the sacred land as a child can betray the secrets of a fortification through which he wanders. One looks to this account in vain for any clue to the Custodians of the primeval and once universal Wisdom Religion, of which Tibet is the last stronghold. Among Them were the revered Teachers who instructed H. P. Blavatsky in the comprehensive philosophy which she restated under the name of Theosophy. The proximity of Beings of such profundity of Wisdom, Beings of Compassion and of Power, impresses Mr. Macdonald as little as a glorious sunrise moves a blind man.

Twenty Years in Tibet has more in it of personal reminiscence than *The Land of the Lamas*, which it interestingly supplements. In spite of the author's Sikkimese inheritance from his mother, and the resulting natural sympathy with the Tibetan race, he is very much the Westerner in outlook, although his tolerance is noteworthy. Himself an orthodox Christian, he remarks of the Buddhist temple services that "one never fails to be impressed by the deep chanting of the monks, and the general atmosphere of devotion present on such occasions". He counts both the Dalai and Tashi Lamas among his friends, and apparently he was instrumental in saving the life of the former when he fled before the Chinese troops in 1910.

The author had almost unparalleled opportunities for observation of Tibetan manners and customs and if, without wasting regrets on what it might have been, one takes *Twenty Years in Tibet* for what it is, the book is exceedingly readable. The illustrations are interesting and the account is never monotonous—the subject would almost insure that, regardless of its treatment.

PH. D.

CORRESPONDENCE

THE LAND OF PSYCHE AND OF NOUS

[**A. E. Waite** is well known for his many valuable books—veritable flames of old knowledge which are worth an exchange with more than one modern bulb. Every quarter he will give to our readers the benefit of his researches and reading of the many periodicals containing matter of interest.—EDS.]

Supposing for a moment that Spiritism, regarded symbolically, might deserve to be called a Sanctuary, then the cloud which has fallen upon it seems darker just now than that which dwelt upon the Mystical Sanctuary of Eckartshausen, for a little book of his making was expected to lift the latter. The vindication of Margery Crandon by the American S. P. R. was said to be on the eve of publication a full three months ago; but the event is delayed strangely and, speaking generally, there is silence in the psychic heaven on all that concerns the famous Boston medium. It is otherwise, however, in the case of Rudi Schneider, for the National Laboratory of Psychical Research announces that he will revisit London, and is due indeed forthwith.* Meanwhile, Mr. Harry Price replies to his own critics, in one way or another, and proceeds to expose further his once favoured medium by producing the experience of two Viennese Professors at Rudi's séances in that city, so far back as 1924. A little storm of protest has followed in the psychic press, on the part of believers; but the fact remains that on January 26th of the year in question Prof. Stefan Meyer "noticed the freeing of one hand during a 'telekinetic' sitting," and that such phenomena ceased "when Rudi's arms were made visible by luminous signs."† The critics of Mr. Harry Price have found it convenient to pass over this testimony in silence. But the significant points are (1) that much can be done by a medium with a free arm in a dark séance and (2) that Rudi, who is affirmed to have attained such freedom in 1924, secured it again in 1932, by the evidence of a photograph. The fact may not account in either case for all phenomena produced in the presence of the Viennese youth; but for an uncommitted observer, with no axe to grind, it classes Rudi with the great cohort of cheating mediums, whose names and acts are on record in the history of Spiritism. They had their defenders *abinitio*, full of faith and testimony, as they have now from time to time in leading psychic journals and continually in lesser periodicals,

* Bulletin V., p. 20.

† *Ib.*, p. 4.

which are making their bid for recognition. Otherwise it is a quiet moment among the Communities, Associations, Alliances and Missions, while the various representative organs fail to escape dullness, as their columns unroll "great argument about it and about"; but evermore are fruitful in begetting mental confusion rather than conviction.

The British Association has opened and closed its meeting at Leicester; and we have listened once again to the last word of scientists—for the time being—on a number of great issues. We may have read also a few of the comments thereon by lay writers and others in the public press. In his Presidential Address Sir Gowland Hopkins reminded the assembled experts that as regards the origin of life "all that we yet know about it is that we know nothing." One of our contemporaries added thereto, in a leading article, that "science, *qua* science, can tell us nothing whatever about the spirit of man,"* while it is not less blind than Cupid "where values are concerned". Both affirmations passed of course unchallenged: was it not confessed long since that evolution deals with "sequence in the form of a series" and has nothing to reveal on the problems of a beginning or an end? The position has not changed with years, and so might still remain if "creative evolution" itself were "speeded up under the influence of the mind of man" as Dr. C. C. Hurst of Cambridge dared to speculate.† He explained that "mind is gradually increasing at the expense of matter, which may be reduced and displaced thereby." Sir James Marchant answered that evidence is wanting if we look back on the last twenty thousand years, but added that if the regeneration of the human race can in any way be brought about it will be only by "the indwelling of the Spirit of Christ".‡

Some of us believe that this abiding Spirit is known by other and indeed by many names; that the witness concerning it is everywhere in the great religions; and that the experience of Reality is behind it. The affirmation therefore might have been the opening of a gate into an undiscovered country for the British Association at large; but it does not appear that even one traveller sought to enter thereby. It will be remembered that an official visit is paid to a Church at every Association Meeting, wheresoever held, and on this occasion the Bishop of Carlilse spoke at the Cathedral Church of Leicester. He had, unfortunately, no gate to open and no path to enter—above all, no path of experience in exploration of the Spirit that is within. All that he offered his hearers was a plea for tolerance, about which no one

* *The Morning Post*, September 9th, 1933.
† *The Daily Mail*, September 14th, 1933.
‡ *Ib.*, September 15th, 1933.

disputes at this day.* Is it surprising that those among us are growing from more to more who know the direction in which it is vain to look for aids to solutions on problems of life and time, the worlds within and without, and the soul in man? It is not to institutions that hold and preach a "faith," *ex hypothesi* "once delivered to the saints". Is it, *per contra*, to the hypotheses of science, working or not working? We do not need to answer when "the leading mathematical scientists" produce four individual speculations on the beginning of the universe and—however tolerant and however alive to the courtesies—prove to be at issue with each other. It was a liberal education to compare Prof. Milne and Sir Arthur Eddington on "the expanding universe," or both with the Abbé Lemaitre, who disposed of evolution by suggesting that "all the stars were born at the same time". We may contrast also Prof. de Sitter, who believes that "it is possible for stars to have existed before the universe, as it is now constituted."† Whither shall we turn, therefore, when the incompatibilities of science and the seeming bankruptcy of official religion are thus proclaimed before us? Sir Oliver Lodge offered to an inquirer a key of his own, which is also ours, when he suggested that humanity, to achieve its end, "will have to realise that the spiritual world is the only real world."‡ He implied doubtless the familiar distinction between things phenomenal and things noumenal, between *signum* and *signatum*, even the outward sign and the inward grace, *ergon* and *parergon*, and the other iridescent formulæ which are current coin of terms in the Land of Nous. Actuality is the salient characteristic of things without, but reality is of the world within. However this may be, it is not proposed that Sir Oliver was speaking as a sacramentalist to a reporter of a popular journal; and although he may be classed as a "Spiritualist" in the sense of Spiritism, he was not speaking from the standpoint of the séance-room, much less intimating that if the dead indeed return they come empowered to parley from a real world. Here is a notable point.

With apologies to those excellent people who find a dwelling place in one of the *maisons spirites*, at London, Paris and Los Angeles, there is nothing less like reality than the pictured homes of the departed in a so-called Summer Land; there is nothing in psychic revelations which savours more of illusion than the hither and further hereafters of Mr. Vale Owen; while it happens that of those who have ventured on "astral travellings," some have come back to testify that here also is a realm of seeming: witness

* *The Morning Post*, September 12th, 1933.
† *The Morning Post*, September 13th, 1933.
‡ *The Daily Mail*, September 15th, 1933.

Andrew Jackson Davis on his putative Diakka and their "earthly victims"; witness Eliphas Lévi, the French occultist, on "the Ghosts of Cahagnet" and the "wandering larvæ of Allan Kardec"; and in fine, witness the testimony of F. W. H. Myers on the next world as "a world of illusion".* The world of reality is assuredly a world of mind; the quest of reality can be only a mind-quest; if the Kingdom of Heaven is within, it is a Kingdom of the mind; while that which finds and knows and keeps reality —its standard, test and touchstone —is the mind of man. Beyond the logical understanding, though not denying this within its own province, in high uplifted regions of the grand concern, it may be called by other terms; but as to *ens et essentia*, it is always the same and one, itself the great reality explored for ever, at once the Divine Object and the God-Subject.

Turning now in another direction, Mr. Gerald Heard has written recently on a supposititious Apocalypse of H. G. Wells† and offers, as he draws to his close, a dictum which may be greatly deeper than he himself conceives: "the wider the mind expands, the more reality comes in," as if this also were an expanding universe. But his statement is left within the measures of material things. He proceeds to affirm (1) that physical speculation depends, for its advancement, on "exploring our minds"; (2) that the further we progress in self-knowledge, the profounder becomes our knowledge of "the universe of physics". But it happens that some of us—amidst the insistent welter of outward activities—have turned towards regions which are not those of physics; and when we hear of a future which shall "push its researches into completely new worlds," we remember once again that there is in very truth another world to conquer, and one about which we have heard of old. The quest thereof is not among the "four fundamental particles out of which the whole material universe is compacted." The negative electron, the positive proton, the unchanged elementary neutron and the positron‡ open no path thereto, because it is a kingdom which is not of this world, a *regnum Dei amantium*—again an inward kingdom, a world within us. One cannot help feeling that Mr. Heard has had intimations concerning it, for he also is looking towards " a superfield of which our individual consciousnesses are only waves on its deep". Fichte knew something about it and did not mix the images; Ruysbroeck brought us tidings of its *vastissimum pelagus*; Eckhart dwelt on the

* *Light*, 21st July, quoting Myers' " Road to Immortality ".

† *The Nineteenth Century*, October, 1933, pp. 502-512.

‡ *The Nineteenth Century*, October, 1933, pp. 466-474, being a study on Science and where it stands, by Mr. Ivor Thomas.

borders, and so also a certain "man from Frankfort". Much later the Society of Friends, the Philadelphian Society and Spanish Molinists were lifting noticable voices.

We are told that "the starting point" of the Quaker George Fox was "the saving light of Christ within every human soul"; that he saw reality with an inward eye; that his appeal was therefore to a God of his own experience; and that for him the authority of a book—in other words, the Bible—was replaced by an inner Light, an Illumination of the soul itself.* Here again is a recurring testimony, and yet there is a counsel of caution, much as one believes that Fox himself was led truly by a guarded fire within. It is obvious, in a crowd of cases, that a criterion of validity respecting such inward light is a *sine qua non*, having regard to the clamorous concourse of private revelations, their vagaries and manias, of which the name is legion. One suggestion is that personal illuminations must be tried by "the Spirit of Christ as expressed in His work and His Word". † But this is a province of criticism which can be left to look after its own titles, while those who receive revelations are usually the last who are qualified to treat them with acid tests. It remains to say that the price of authentic personal inward light is the price of dedicated life, of that life which—late or early—comes to know the doctrine.

A. E. WAITE

A LETTER FROM LONDON

Looking back over the past nine months of this year of 1933, it seems to me that the single topic of prime importance has been the development of the Nazi movement in Germany, and writing in this second week of October I see very clearly that for the next few weeks that subject will be predominant in the European Journals. We are on the eve of a further sitting of the Disarmament Conference and no one who is not blinded by optimism can hope for any definitely favourable outcome.

In brief the present position is that Germany is surging forward on a wave of self-expression after fifteen years of inhibition, and the form that self-expression is taking is inevitably that of militarism. In the conditions of modern civilisation, there is no other form which a national lust for power can assume. To win predominance by the steady expansion of trade is at the best a slow process, the beginning of which at the present time is beset by every kind of handicap. Wherefore a nation moved by the sudden urgency that comes from a sense of release can hope to dominate only by a physical threat.

The danger of this spirit is temporarily lessened but not eliminated by the fact that at the present moment Germany stands alone in Europe with-

* *The Hibbert Journal*, October, 1933, pp. 117-128, an essay by Mr. E. B. Castle on Quakerism as Adventure.

† *Ib.*, p. 121.

ut a single ally. She has alienated Austria, and the criminal attempt by an Austrian Nazi on the life of the popular Austrian Chancellor Herr Dollfuss is proving an admirable stick with which Germany's numerous enemies may belabour the ideals of Hitlerism. She has done nothing to conciliate Great Britain or Italy, although only a few months ago, it seemed that the two declaredly Fascist nations might come to a friendly understanding. The small nations about her borders, the Triple Entente, and even now, Denmark, Holland and the pacific Switzerland are pricking up their ears in alarm; while her two sworn enemies Poland and France are almost hysterical with hate. (As an instance of French feeling, I may quote the recent case brought by a Paris buffet proprietor against the representatives of a wedding-party who had broken up his restaurant because, as they alleged, they had found the name of Hindenburg on the biscuits served with the cheese. That the name was, in fact, not Hindenburg but Edinburgh, serves to underline the evidence of hysteria. The case was reported on the centre page of the London *Times* for Oct. 9.) Lastly, in this connection, Russia although still too pre-occupied with her own affairs to play any part in the Concert of Europe, has shown that she can have no sympathy with the methods of Nazi Government.

This, then, is the position in which the German representatives will come to the next sitting of the Disarmament Conference. It is a position that calls for humility, but we have evidence that none will be shown. Germany through the mouth of Herr Hitler declares that she has no military ambition, but she is training all her young men to arms, she is demanding the right to manufacture heavy arms, and if we may believe the report of the German communist, recently escaped from Berlin, who spoke at the Hastings Labour Conference (October), innumerable factories that turn out such goods as motor-cars and typewriters on their lower floors are devoting the upper floors to the secret production of aeroplanes and the munitions of war, while chemical factories are producing the deadliest poison gases in enormous quantities. In such circumstances, how can we hope for any practical or even reasonable outcome of the Disarmament Conference? At the best we can expect no more than a temporary compromise.

Behind these displayed elements of discord, we must not underrate the silent but horribly powerful element of the private armament firms such as Schneiders in France, Vickers among others in England, and the Thyssen Steel Trust, Hitler's chief source of support, in Germany. These three representative firms have immense financial backing; they have the power lent by the control of many brilliant and subtle intellects; and their sole interest is in the manufacture and sale of the munitions of war. Their almost complete control of the Paris press is a by-word, and there can be little doubt that when the need arises they will exercise hardly less influence on the English journals. In short these and other private armament firms are a continual menace to the peace of Europe.

It must not be inferred, however, that I have any fear of serious international complications within the next few months. Our obvious safeguard for some time to come is the fact of Germany's isolation and her present unpreparedness to fight, single-handed, the overwhelming forces that might combine against her. Moreover, strange as it may seem in this connection, some *moral* excuse will be necessary before any of the great nations of Europe can go to the extreme length of declaring war on another.

After all that I have been writing above, carrying as it does the direct implication that war is the result of nothing but national ambitions and the desire for private gain, this last statement may appear as a paradox; but it is susceptible of quite a simple explanation. Government, however democratic in theory, is carried on, openly or secret-

ly, by the few. But however considerable the influence and intelligence of the few, they become powerless if opposed by the combined resistance of the many. And in this matter of declaring war on another nation, it is essential that the prevailing moral spirit of the mass should not be openly flouted. Indeed so urgent is this need to seek a moral excuse that for the past fifteen years the apologists have been continually concerned to demonstrate that this, that, or the other nation, (including Austria and Germany) was not responsible for the calamity of July 1914. It is doubtful whether even Herr Hitler, with the majority of young Germany behind him, would dare to declare war, unless he could frame some excuse that would unite practically the whole nation, whether in a spirit of moral revolt or outraged resentment.

This increasing need for a moral excuse, almost trivial as it may appear when we reflect on the ease with which the public may be deceived, is almost the only encouraging indication of spiritual progress in Europe within the last generation. In England, at least, and there, I believe, predominantly, the distaste for the great crime of War has become recognisably more manifest during the past few years. There are many Societies, and Unions—unhappily not in common accord owing to the divergence of their political aims—which have an immense number of supporters in the aggregate, and are working actively for the abolition of War. Also, there is a perceptible leaven of boys and young men at our Schools and Universities, who although they did not suffer in the Great War are steadfast pacifists in principle and eager to bear witness to their faith.

I have put England first in this connection because the pacifist movement is more evident in this country than in France. Nevertheless there is there, also, a strong body of intelligent opinion unaffected by the emotional fear and hatred of Germany, a body of opinion that, since it is shown chiefly by the educationists may have a restraining effect upon the rising generation. And although it is not possible to speak of a pacifist movement as commonly understood in Italy, she has at the present time no inducement to make war. The same may be said, also, of all the smaller nations. Unless deliberately used as a catspaw none of them is likely to complicate the situation by aggressive action, though we must not forget that Poland, for example, might be ready to play some such part as Servia played in 1914, if she had the assurance that England, France and Italy would support her.

It would seem, therefore, that though the danger of a destructive war is not yet imminent, the shadow of such a possibility within, say, the next five years, lies heavily over the whole face of Europe. There is so much inflammable material and that leaven of right-thinking I have referred to above, works very slowly among the great mass of unintelligent opinion. Wherefore, should those able but misguided intellects which exercise such immense control over European finance, find or contrive a truly plausible reason for taking up arms, they will not fail to carry the body of public opinion with them. The result would be, in my opinion, the complete ruin of our present European civilisatian for half a century. It may be, perhaps, that such a downfall is inevitable sooner or later.

At the moment, this subject of international complications is so prominent that other matters seem of comparatively small importance, since with this ever-present threat hanging over us it is impossible to look into the future without giving expression to that vital contingent, "unless there is no war." But there are signs that we have passed the deepest trough of the economic depression and that trade is beginning, however feebly, to recover. Such a recovery when it comes will not solve any essential problem. Though Europe and America should rise again to financial prosperity, we should not thereby avert the probability of still another reaction. The whole system of

redit with its basis of public confidence is purely artificial and will not be ess liable to fail in the future than it as been in the past. Yet if it were nly for the sake of the suffering illions of unemployed throughout Europe, we must welcome the probability that we are emerging from the isastrous effects of the last war, however unstable may be the means of that mergence.

In Great Britain the number of the egistered unemployed was 2,338,727 or the month ending Sep. 25, a ecrease of 566,338 since last January. his maintains the steady fall in the umber of the unemployed throughout very month of this year, despite the sual seasonal influences that tend o throw men and women out of work n the Autumn. We do not get such recise figures from other countries, ut the general reports go to show that lsewhere in Europe and the United tates, there are similar indications of n incipient trade revival. President Roosevelt's attempt to engineer an rtificial rise in wages has not yet iled, and although we cannot doubt hat it must have failed had it been ttempted two years earlier, should it ow happily coincide with the returning de of trade prosperity, the experiment ill doubtless be hailed as a contributory factor. President Roosevelt ust, also, be credited with making a raiseworthy attempt to combat the rime and corruption which has earned he United States the unenviable disinction of being at the present time he least law-abiding country in the vorld. But a change of spirit is the nly cure for these evils. *A surface orality imposed by legal restrictions, as no ethical value and the inherent vils will manifest themselves in some ther form of expression.*

I cannot close this letter without a eference to Russia. I was talking a ew days ago to a young English tudent of nineteen, who had just eturned from three weeks' visit, with hree companions, to Moscow and Leningrad, and the picture he gave me coincided so nearly with other reports I have had that I am inclined to give it a measure of credence. This somewhat tentative acceptance of his comments is not intended to disparage his intelligence or powers of observation, but it is so peculiarly true in this connection, that there are no facts, only human testimony. Those who visit Russia look for the signs that they hope to find. The Communist recognises the evidence of success, the Conservative that of failure.

With this qualification, however, and writing with as little prejudice as may be, I am of opinion that the great Bolshevik experiment is doomed ultimately to failure. It is no longer Marxian either in theory or practice. With the recognition of private property to the extent of graduated wages,—and there are even two classes, known as "hard" and "soft," on the State Railways,—the spirit of emulation, the desire for a less restricted race for wealth will return possibly with renewed force. The majority of the people in the public streets, my informant told me, looked depressed and spiritless. In the last two years, less care seems to have been taken of the children. The older people crowd such churches as are still open to them. The younger, those who have come under Bolshevik training during the past sixteen years, have no inspiration more elevating than a kind of sterile Positivism, in which the ideal is less that of a world republic than of a happy Russia.

And I do not find in these indications the promise of happiness for the Russian people. Communism imposed from without has the same weakness as any other form of restrictive government, such as Fascism. It works by repression and induces reaction. The recoil may be slow, but it is inevitable, if the history of the world, so far as it is known to us, has any value in providing us with precedents. One spirit alone has any true and lasting virtue, the spirit of universal goodwill towards men.

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS.

With this issue THE ARYAN PATH completes its fourth volume. It has steadily gained in influence and is a welcome friend to many. Though its circulation is limited, as was anticipated from the beginning, the ideals it labours for, the programme it is faithful to, and especially the policy it pursues, have a large circle of admirers. The publication of even those views with which its editors and promoters do not agree has been recognized as generous. Free discussion, temperate, candid, untinged by personality and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth.

Our programme is to raise discussion and also to give instruction to those who desire not only to learn but also to apply—and without theoretical knowledge practice is not possible. THE ARYAN PATH indicates sound and healthy ways of practice for the self-conscious intelligence, generally named the soul. The danger of our cycle is not ignorance but wrong knowledge; not the absence of teachers but the presence of educators, themselves in need of Light.

Our plan is to gather together immemorial fragments of that Living Wisdom preached by the Sages, especially those of the Orient, but also by not a few proficients such as St. Germain and Paracelsus in Europe. Its latest exponent was the much decried H. P. Blavatsky, who named it Theosophy, a word in use in earlier centuries and especially among the Neoplatonists. The term Theosophy is now discredited, for which some of the colleagues and pupils of Madame Blavatsky themselves are to be blamed; similarly the term Aryan may presently be discredited because of its misappropriation by the German Nazis. The resuscitation of pure Theosophy and of the pure Aryan-ism which too has become corrupted even in India, the land of its origin, is among our tasks.

The mischievous segregation of cultures into Western and Eastern, the claims of superiority made now by one, now by the other, are rooted in prejudice. THE ARYAN PATH wants to show that a single line of force binds the continents; that there is neither East nor West, nor border, nor breed, nor birth, for the strong souls.

We hold before ourselves the ideal of a humanity grown wise enough to recognize the protection and guidance for itself which streams forth from the land of the Wise Immortals.

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Printed by M. N. Kulkarni at the Karnatak Printing Press, 318A Thakurdwar, Bombay, and published by K. N. Panday, Theosophy Company (India) Ltd., 51 Esplanade Road, Bombay.